THE CONNECTICUT MAGAZINE.

AND

GENTLEMAN'S AND LADY'S

Monthly Museum.

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Embellished with a Portrait of Capt. JAMES COOK, *the famous English circumnavigator.*

BRIDGEPORT:

PRINTED AND PUBLISHED BY L. BEACH & S. THOMPSON.

TO CORRESPONDENTS, PATRONS AND READERS.

OUR kind correspondent who forwarded us the ODE *to* SPRING, *has our warmest acknowledgements. His other communications came too late for this month.*

TWO *of the Poems, the* ELEGIAC ODE, *and the one entitled* RECOLLECTION, *are original; and we could wish the authors would continue to favour us with their productions—they must certainly be pleasing to the public.*

NOT *being able to procure a Portrait of any distinguished American for this number, we have prefixed a likeness of the celebrated Capt.* JAMES COOK, *the famous English circumnavigator; with a Sketch of his Life. Our patrons, we think, will not find fault with our selection We shall give the portraits of Americans, when it is in our power; when it is not, we shall give those of the most distinguished foreigners.*

WE *should do injustice to our feelings did we not express our gratitude to our Friends, who have generously come forward to Patronize our infant publication; we hope they will not be entirely disappointed in their expectations, and that our work may yet grow up to a state of manhood, and be an advantage to ourselves and to the public at large.*

WE *would hint to those lovers of literature and the arts, who have not subscribed to our* MAGAZINE, *that there are a number of copies on hand, and that a few more subscriptions would be acceptable to the proprietors.*

ERRATA.—In our acknowledgments to correſpondents, in our last, line 8 for "what ſectary" read *whatever ſect.*—In this number under the head POETRY, for "Eligiac" read *Elegiac.* Other errors of the preſs the reader's own judgement will correct:—We hope our miſtakes will be few in number for the future.

THE

Connecticut Magazine.

MARCH, 1801

SKETCH OF THE LIFE AND CHARACTER OF THE LATE CAPTAIN COOK.

(*Extracted from the works of Capt.* KING.)

(WITH A PORTRAIT)

CAPTAIN JAMES COOK was born at Whitby in Yorkshire, in the year 1727, and, at an early age, was put apprentice to a shopkeeper in a neighbouring village. His natural inclination not having been consulted on this occasion, he soon quitted the counter from disgust, and bound himself, for nine years, to the master of a vessel in the coal trade. At the breaking out of the war in 1755, he entered into the King's service, on board the Eagle, at that time commanded by Capt. Hamet, and afterwards by Sir Hugh Palliser, who soon discovered his merit, and introduced him on the quarter-deck.

In the year 1758 we find him master of the Northumberland, the flag-ship of Lord Colville, who had then the command of a squadron stationed on the Coast of America. It was here, as I have often heard him say, that during a hard winter, he first read Euclid, and applied himself to the study of mathematics and astronomy, without any other assistance than what a few books and his own industry afforded him. At the same time that he thus found means to cultivate and improve his mind, and to supply the deficiencies of an early education, he was engaged in most of the busy and active scenes of the war in American. At the siege of Quebeck Sir Charles Saunders committed to his charge the execution of services of the first importance in the naval department. He piloted the boats to the attack of Montmorency; conducted the embarkation to the Heights of Abraham; examined the passage, and laid buoys for the security of the large ships in proceeding up the river. The courage and address with

which he acquitted himself in these services, gained him the warm friendship of Sir Charles Saunders and Lord Colville, who continued to patronise him, during the rest of their lives, with the greatest zeal and affection. At the conclusion of the war he was appointed, through the recommendation of Lord Colville and Sir H. Palliser, to survey the Gulph of St. Lawrence and the Coast of Newfoundland. In this employment he continued till the year 1767, when he was fixed on, by Sir Edward Hawke, to command an expedition to the South Seas, for the purpose of observing the Transit of Venus, and prosecuting discoveries in that part of the globe.

From this period, as his services are too well known to require a recital here, so his reputation has proportionably advanced to a height too great to be affected by my penegyric. Indeed he appears to have been most eminently and peculiarly qualified for this species of enterprize. The earliest habits of his life, the course of his services, and the constant application of mind, all conspired to fit him for it, and gave him a degree of professional knowledge which can fall to the lot of very few.

The constitution of his body was robust, inured to labour, and capable of undergoing the severest hardships. His stomach bore, without difficulty, the coarsest and most ungrateful food. Indeed temperance in him was scarcely a virtue, so great was the indifference with which he submitted to every kind of self-denial. The qualities of his mind were of the same hardy, vigorous kind with those of his body. His understanding was strong, and perspicuous; his judgment, in whatever related to the services he was engaged in, quick and sure. His designs were bold and manly, and both in the conception and in the mode of execution bore evident marks of a great original genius. His courage was cool and determined, and accompanied with an admirable presence of mind in the moment of danger. His manners were plain, and unaffected. His temper might perhaps have been justly blamed, as subject to hastiness and passion, had not these been disarmed by a disposition the most benevolent and humane.

Such were the outlines of Capt. Cook's character; but its most distinguishing feature was the unremitting perseverance in the pursuit of his object, which was not only superior to the opposition of dangers, and the pressure of hardships, but even exempt from the want of ordinary relaxation during the long and tedious voyages in which he was engaged. His eagerness and activity were never in the least abated. No incidental temptation could detain him for a moment; even those intervals of recreation which sometimes unavoidably occurred, and were looked for by us with a longing that persons who have experienced the fatigues of service will readily excuse, were submitted to by him with a certain impatience whenever they could not be em-

ployed in making further provision for the more effectual prosecution of his designs.

It is not necessary here to enumerate the instances in which these qualities were displayed during the great and important enterprizes in which he was engaged. I shall content myself with stating the result of those services, under the two principal heads to which they may be referred—those of Geography and Navigation, placing each in a separate and distinct point of view.

Perhaps no science ever received greater additions from the labours of a single man than Geography has done from those of Capt. Cook. In his first voyage to the South Seas he discovered the Society Islands; determined the insularity of New Zealand; discovered the straits that separate the two islands, and are called after his name; and made a complete survey of both. He afterwards explored the Eastern coasts of New Holland, hitherto unknown, an extent of 27 degrees of latitude, or upwards of 2000 miles.

In his second expedition he resolved the great problem of the Southern Cotinent, having traversed the hemisphere between the latitudes of 40 and 70 degrees, in such a manner as not to leave a possibility of its existence, unless near the Pole, and out of the reach of navigation. During this voyage he discovered New Caledonia, the largest island in the Southern Pacific, except New Zealand; the island of Georgia, and an unknown coast, which is named Sandwich Land, the Thule of the Southern hemisphere; and having twice visited the Tropical Seas, he settled the situations of the Old, and made several New discoveries.

But his last voyage is distinguished above all the rest, by the extent and importance of its discoveries. Besides several smaller islands in the Southern Pacific, he discovered, to the North of the Equinoctial Line, the groupe called the Sandwich Islands, which, from their situation and productions, bid fairer for becoming an object of consequence in the system of Europeon navigation than any other discovery in the South Sea. He afterwards explored what had hitherto remained unknown of the Western coasts of America, from the latitude of 43 to 70 degrees North, containing an extent of 3500 miles; ascertained the proximity of the two great continents of Asia and America; passed the straits between them, and surveyed the coasts on each side to such a height of Northern latitude as to demonstrate the impracticability of a passage in that hemiphere from the Atlantic into the Pacific Ocean, either by an Eastern or Western course. In short, if we except the Sea of Amur, and the Japanese Archipelago, which still remain imperfectly known to Europeans, he has completed the hydrography of the habitable globe.

As a navigator, his services were not perhaps less splendid, certainly not less important and meritorious. The method which he discovered, and so successfully pursued, of perserving the health of seamen, forms a new æra in navigation, and will trans-

mit his name to future ages amongst the friends and benefactors of mankind.

Those who are conversant in naval history need not be told at how dear a rate the advantages which had been sought through the medium of long voyages at sea have always been purchased. That dreadful disorder, which is peculiar to this service, and whose ravages have marked the tracks of discoverers with circumstances almost too shocking to relate, must, without exercising an unwarrantable tyranny over the lives of our seamen, have proved an insuperable obstacle to the prosecution of such enterprizes. It was reserved for Capt. Cook to shew the world, by repeated trials: that voyages might be protracted to the unusual length of three, or even four years, in unknown regions, and under every change and rigour of climate, not only without affecting the health, but even without diminishing the probability of life in the smallest degree. The method he pursued has been fully explained by himself in a paper which was read before the Royal Society in the year 1776; and whatever improvements the experience of the present voyage has suggested are mentioned in their proper places.

With respect to his professional abilities, I shall leave them to the judgment of those who are best acquainted with the nature of the services in which he was engaged. They will readily acknowledge, that, to have conducted three expeditions of so much danger and difficulty, of so unusual a length, and in such a variety of situations, with uniform and invariable success, must have required not only a thorough and accurate knowledge of his business, but a powerful and comprehensive genius, fruitful in resources, and equally ready in the application of whatever the higher and inferior calls of the service required.

Having given the most faithful account I have been able to collect, both from my own observation and the relations of others, of the death of my ever-honoured friend, and also of his character and services, I shall now leave his memory to the gratitude and admiration of posterity, accepting, with melancholy satisfaction, the honour which the loss of him hath procured me, of seeing my name joined with his, and of testifying that affection and respect for his memory which, whilst he lived, it was no less my inclination than my constant study to shew him.

FOR THE CONNECTICUT MAGAZINE.

MR. EDITOR,

I SEND you an account of a singular atmospherical phenomenon which was observed on the first of September, 1796.

Its appearance was somewhat different, in different places. It was noticed at Poughkeepsie, and an account of it published in a

public paper printed in that town ; which differs considerably from that I send you, which describes it as it appeared in West Stockbridge (Massachusetts.)

About 2 o'clock P. M. a portion of an halo appeared which *seemed to me* to be elliptical. Soon after portions of two other circles appeared. These arcs met or nearly met each other on the superior part of the Halo, forming an obtuse angle with each other and between each and the halo on the same side was an angle of 12 or 15 degrees. At the angle between those two arcs was a body of white light.

Below the arcs was what was generally called a mock-sun, but which appeard to me to be a small portion of the same that was seen above the sun.

In the North west and South west about 45 degrees from the sun, were two portions of rainbows which were convex towards the sun.

Not long after a circle was formed parallel with the horizon, passing over the sun's disc and descending with the sun. And to complete the scene, a portion of an halo was formed about 45 degrees above the sun.

In all these arcs except the horizontal circle the prismatic colors were extremely brilliant, and the splendor of the scene excited emotions not easy to be described.

The arcs disappeared one after another, and some time before sun set nothing was visible except the halo.

No clouds were visible but the atmosphere was uniformly suffused with a hardly perceptible vapor which grew gradually less transparent.

The weather had been extremely dry, but this phenomenon was followed by a copious rain.

Has the same phenomenon been observed before ? Will it be always observed when the air is as uniformly suffused with vapor ? Is it consistent with the commonly received theory of light ?

NEW TRAVELS.

AMONGST the litery productions of the last Leipsig-Fair, in August, were the adventures of a German Traveller, which are curious and interesting :—

C. F. Damberger.—A poor German, a carpenter, and fugitive soldier, was in the year 1781 trepanned at Amsterdam, into the service of the Dutch East India Company, as a common soldier. On account of illness he was detained for a while at the Cape of Good-Hope ; though enlisted and sent out from Holland, to serve in Batavia. Refusing to gratify the lewd desires of the wife of one of the officers commanding at the Cape, he was, in consequence of her artifices and feigned complaints, ordered for Bata-

via a second time. He had been, ere this time, informed of the unwholesomeness of the climate of Java, and dreaded it as if he had been ordered for execution. He deserted; and as his desertion could not otherwise be concealed, took the desperate resolution of advancing into the interior wilds of Africa.

A carbine, a few pounds of gun-powder, some balls, a small sum of money, and a few other articles of indespensible necessity, were his only apparatus for the enterprise. He journied north east from the Cape; passed onwards without interruption through the country of the kind, simple, and hospitable Hottentots; even among the fiercer and less humane Caffrarians, met with much more of gentle beneficence than of injury. With the narrative of the travels of Le *Vaillant* he was before acquainted; and as he went on, he found continual occason to detect the errors and fictions of that traveller.

He observed, among other things, that the Caffrarian matrons had the priviledge of not being liable to be struck by their hushusbands; and yet, that married pairs lived there in enviable unanimity and peace. From the country of the Caffrees, he turned westward, and continued his journey in a north-west direction, till he arrived in the kingdom of Angola. Among the Muhotians a race, not more savage, but more egregiously vicious than any horde he had before visited, he discovered the bodies of five Europeans, who appeared to have been cruelly massacred; and was himself exposed to danger, from the unnatural lust of some wretches of that community. He, however, escaped from their brutality, and, after long wanderings, came to Malemba, a walled town on the river Congo. Its king treated him at first with kindness; but was afterwards persuaded by the prime minister to reduce him to the condition of a slave, and use him cruelly. He at last escaped out of that king's service, travelled eastward, and then again back ward to the north-west, in a line of journey contiguous to those which are called by geographers the *Mountains of the Moon*. After dangers almost incredible, he was made a slave by the Moors. A merchant of Mezzabeth, whose property he had become, sold him to another who was returning to Morocco with a caravan, from Mecca. He was carried by this man to the sea-port town of Azaffee, in the Moorish dominions. A Mr. *Vandehaft*, Dutch Gentleman, there ransomed him from servitude. He was brought on board a Dutch merchant ship to Amsterdam. The interposition of a Prussian ship captain rescued him from detention in Holland. He took his passage with that captain to Dantzick, and soon after arrived, in the year 1797, at his native town in the Prussian dominions, from which he had been more than sixteen years absent.

For the CONNECTICUT MAGAZINE.

Extract from Bishop WATSON'S *Preface to his* "THEOLOGICAL TRACTS."

IT is no small part of the province of a teacher of Christianity, to distinguish between the word of God, and the additions which men have made to it. The objections of unbelievers are frequently levelled against what is not Christianity, but mere human system; and he will be best able to defend the former, who is least studious to support the airy pretensions of the latter. The effect of established systems in obstructing truth, is to the last degree deplorable: every one sees it in other Churches, but scarcely any one suspects it in his own. *Calvin* I question not, thought it almost impossible that the Scriptures could ever have been so far preverted as to afford the *Romanists* any handle for their doctrine of Transubstantiation, or that the understanding of any human being could have been so far debased, or rather so utterly annihilated, as to believe in it for a moment: yet this same *Calvin* followed St. *Augustine* in the doctrine of absolute personal reprobation and election, inculcating it as a fundamental article of faith, with nearly the same unchristian zeal which infatuated him when he fastened *Servetus* to the stake. A thousand instances of this blind attachment to system might be taken from the Eclesiastical History of every century, indeed the whole of it is little more than the history of the struggles of different sects to overturn the systems of others, in order to build up their own; and the great lesson which every sect, and ever individual of every sect ought to learn from its perusal is, moderation. Want of genuine moderation towards those who differ from us in religious opinions, seems to be the most unaccountable thing in the world. Every man, who has any religion at all, feels within himself a stronger motive to judge right, than you can possibly suggest to him; and if he judges wrong, what is that to you? To his own master he standeth or falleth; his wrong judgment may effect his own salvation, it cannot effect yours; for in the words of *Tertullian—nec alii obest aut prodest alterius religio* this you must admit unless you think it your duty to instruct him; but instruction may be given with moderation; and considering that the Bible is as open to him as it is to you, you ought not to be over certain that it is your duty to press your instruction upon him: for what is, ordinarily speaking, your instruction, but an attempt to bring him over to your opinion? This principle should be received with great caution, or it may do much mischief: for it is on this principle that the Roman Catholics light up the fires of the inquisition, and compass sea and land to make a proselyte —a proselyte! to what we Protestants believe to be the delusion

of Satan, the very canker of Christianity, the grand apostacy of the Gospel foretold by *St. Paul*. The Catholics however in this point act consistently, for, believing in the infallibility of their Church, they have a plea for their zeal in bringing every one within its pale, which can never be urged by Protestants,—with any shadow of justice and propriety.

There are many questions in divinity, in the investigating of which the mind fluctuates with an irksome uncertainty, unable to perceive such a preponderance of argument as will warrant it in embracing as true, either the one side or the other. This hesitation arises in many cases, from our not understanding the full meaning of the language, be it common or figurative, in which a doctrine is revealed. In some, it proceeds from our attempting to apprehend definitely what is expressed indeterminately, or clearly, what God hath not thought proper clearly to reveal; in others, it is to be attributed to an indecision of temper, to which some men are peculiarly subject: but let it originate from what cause it may, it is far more tolerable than an arrogant temerity of judgment. A suspicion of fallibility would have been a useful principle to the professors of Christianity in every age; it would have choaked the spirit of persecution in its birth and have rendered not only the Church of Rome, but every Church in Christendom, more shy of assuming to itself the proud title of Orthodox, and of branding every other with the approbrious one of Heterodox, than any of them have been. There are you will say doubtless some fundamental doctrines in christianity.—*Paul*, the Apostle, has laid down one foundation; and he tells us that *other foundation can no man lay, than that is laid, which is Jesus—the Christ.*—But this proposition—Jesus is the Messiah—includes, you will reply, several others, which are equally true. I acknowledge that it does so; and it is every man's duty to search the Scriptures, that he may know what those truths are; but I do not conceive it to be any man's duty, to anathematize those who cannot snbscribe to *his* catalogue of fundamental Christian virtues. That man is not to be esteemed an *Atheist*, who acknowledges the existence of a God, the creator of the universe, though he cannot assent to all the *truths* of natural religion, which *other* men may undertake to deduce from that principle, nor is he to be esteemed a *Deist*, who acknowledges that Jesus of Nazareth *is indeed the Christ the Saviour of the world*, though he cannot assent to all the *truths* of revealed religion, which *other* men may think themselves warranted in deducing from thence. Still you will probably rejoin, there must be many truths in the Christian religion, concerning which no one ought to hesitate, inasmuch as, without a belief in them, he cannot be reputed a Christian.—Reputed! by whom? by Jesus Christ his Lord and his God, or by you?—Rash expositors of points of doubtful disputation, intolerant fabricators of metaphysical creeds, and incongruous systems of Theology! Do you undertake to measure the extent of

any man's understanding, except your own; to estimate the strength and origin of his habits of thinking; to appreciate his merit or demerit in the use of that talent which God has given him, so as unerringly to pronounce that the belief of this or that doctrine is necessary to his salvation? It is undoubtedly necessary to your's if you are persuaded that it comes from God; but you take too much upon you, when you erect yourself into an infallible judge of truth and falshood. We, as Christians are under no uncertainty as to the being of a God, as to his moral government of the world, as to the terms on which sinners may be reconciled to him as to *the redemption that is in Jesus Christ*; as to a resurrection from the dead; as to a future state of retribution; nor with respect to other important questions concerning which the wisest of the Heathen Philosophers were either wholly ignorant, or had no settled notions. But there are other subjects on which the Academicians may be admitted to dispute, I apprehend without injuring the foundations of our religion: such are the questions which relate to the power of Evil Spirits to suspend the laws of nature, or to actuate the minds of men; to the materiality or immateriality of the human soul; the state of the dead before the general resurrection; the resurrection of the same body; the duration of future punishments; and many others of the same kind. Some one will think I here speak too freely, and accuse me probably, as an encourager of sceptical and latitudinarian principles. What! shall the Church of Christ never be freed from the narrow-minded contentions of bigots; from the insults of men who know not what spirit they are of, when they would stint the Omnipotent in the exercise of his mercy, and bar the doors of heaven against every sect but their own? Shall we never learn to think more humbly of ourselves and less despicably of others? to believe that the father of the universe accommodates not his judgments to the wretched wranglings of pedantic Theologues; but that every one who, with an honest intention and to the best of his ability seeketh the truth, whether he findeth it or not, and worketh righteousness will be accepted of him? I have no regard for latitudinarian principles, nor for any principles but the principles of truth; and truth every man must endeavour to investigate for himself; and ordinarily speaking he will be most successful in his endeavours, who examines with candour and care, what can be urged on each side of a greatly controverted question. This sort of examination may, in some instances, produce a doubt, an hesitation, a diffident suspension of judgment; but it will at the same time produce mutual forbearance and good temper towards those who differ from us; our charity will be enlarged, as our understanding is improved. Partial examination is the parent of pertinacity of opinion; and a froward propensity to be angry with those who question the validity of our principles, or deny the justness of our conclusions, in any matter respecting philosophy, policy, or religion, is an infallible mark of

prejudice ; of our having grounded our opinions upon fashion, fancy, or interest ; on the unexamined tenets of our family, sect, or party ; or any thing rather than the solid foundation of cool and dispassionate reasoning. *Iliacos intra muros et extra*—Churchmen as well as Dissenters, and Dissenters as well as Churchmen, are apt to give a degree of assent to opinions beyond what they can give a reason for ; this is the very essence of prejudice : it is difficult for any man entirely to divest himself of all prejudice, but he may surely take care that it be not accompanied with an uncharitable propensity to stigmatize with reproachful appellations, those who cannot measure the rectitude of the divine dispensations by his rule, nor seek their way to heaven, by insisting on the path which he, in his overweening wisdom, has arrogantly prescribed as the only one which can lead men thither. This intolerant spirit has abated much of its violence in the course of this century amongst ourselves* ; we pray to God that it may be utterly extinguished in every part of Christendom, and that the true spirit of Christianity which is the spirit of meekness, peace, and love, may be introduced in its stead. If different men, in carefully and conscientiously examining the Scriptures, should arrive at different conclusions, even on points of the last importance ; we trust that God, who alone knows what every man is capable of, will be merciful to him that is in an error. We trust that he will pardon the Unitarian if he be in an error, because he has fallen into it from the dread of becoming an Idolater, of giving that glory to another which he conceives to be due to God alone. If the worshiper of Jesus Christ be in an error, we trust that God will pardon his mistake, because he has fallen into it from a dread of disobeying what he conceives to be *revealed* concerning the *nature* of the Son, or commanded concerning the *honour* to be given him. Both are actuated by the same principle.—*The fear of God* ; and though that principle impels them into different roads, it is our hope and belief, that, if they add to their faith charity, they will meet in heaven. If any one thinks differently on the subject, I will have no contention with him ; for I feel no disposition to proselyte others to any opinion of mine ; esteeming it a duty to speak what I think, I have no scruple in doing that ; but to do more is to affect a tyranny over other men's minds ; it is to encounter not only the reason, but the passions, prejudices, and interests of mankind ; it is to engage in a conflict, in which Christian charity seldom escapes unhurt on either side.

* *The above was written in the last Century.*

THE FECUNDITY OF VEGETABLES.

Substance of a Letter, containing an Account of the Fecundation of Vegetables, from THOMAS ANDREW KNIGHT, *Esq. to Sir* JOSEPH BANKS; *published in the Philosophical Transactions.*

MR. KNIGHT observes, that the breeders of animals have entertained an opinion, that considerable advantages are obtained by breeding from males and females not related to each other; and that although this opinion has been controverted, the number of its opposers has gradually diminished. From his own experience he asserts, that animals degenerate, at least in size, on the same pasture, and under the same management, when the process of crossing the breed is neglected.

The analogy between the animal and vegetable world, and the sexual system equally pervading both, induced Mr. K. to suppose that similar means would produce similar effects; and he thinks the event has fully justified his opinion. His chief object was to obtain improved variations of the apple, to supply the place of those which were diseased or unproductive, by being cultivated beyond the period apparently assigned by nature. But as these experiments would require a series of years, he determined to see what could be effected in annual plants, and selected the common pea, because he could obtain many varieties, and because the structure of its blossom had rendered its varieties remarkably permanent. He had a kind, which having been long growing in the same soil, had ceased to be permanent, and even when removed to a new soil, did not appear to resume the whole of its former vigour. On these he made his first experiments in 1787. He opened a dozen of immature blossoms, destroyed the male parts, taking care not to injure the female, and in a few days, when the blossoms appeared mature, introduced the farina of a large luxuriant grey pea, into one half the blossoms, leaving the other half as they were. The pods of both grew equally well; but in those in which the farina had not been introduced, the seeds remained as they were before the blossom had expanded and in that state withered. The others attained maturity, but were not in any perceivable degree different from other plants of the same variety, owing, as he supposes, to the external covering of the seed being furnished entirely by the female. Next spring the difference was obvious; the plant rose with luxuriance, and the colour of the leaves and stems shewed they had exchanged their whiteness for the colour of the male parent; the seeds produced in autumn were dark grey. The farina of another white variety (and sometimes by simple culture) being introduced, the colour was discharged, and a numerous variety of new kinds produced, many of them in size, and other respects, superior to the original white kind, and which grew with excessive luxuriance,

some as high as twelve feet. These had a strong tendency to produce purple blossoms and coloured seeds, then white ones; for when the farina of a purple blossom was introduced, the whole of the seeds became coloured; but if Mr. K. endeavoured to discharge this colour, part only afforded plants of a white colour. The quantity of farina employed, Mr. K. thinks, made no difference.

These experiments afforded him an easy method of ascertaining, whether superfœtation would take place in the vegetable world. For as the farina of a white pea is always white, unless coloured farina be introduced, and as the colour of the grey is always transferred to its offspring, although the female be white, it occurred to him, that if the former was mingled at the same moment, the offspring of each could be easily distinguished.

The first experiment did not succeed; they received the colour from the coloured male, although they resemble the other male, except in colours. In the second year he obtained grey ones perfectly similar. He was disposed to believe that the seeds of them were of common parentage.

Another species of superfœtation (if it may be so called) had occured so often, as to remove the possibility of doubt of its existence. Having prepared many white blossoms, in 1797, Mr. K. introduced the farina of a white and of a grey pea, nearly at the same moment, but of the coloured the least quantity, and found that almost every pod afforded plants of a different colour: the majority, however, were white. Last year he succeeded better. Having prepared blossoms of the little early frame pea, he introduced its own farina, and immediately after the farina of a very large and late grey pea, and sowed them in the latter end of summer. Some retained the colour of the early pea, and blossomed before they were eighteen inches high; others, whose colour was changed, grew to the height of four feet, and were killed by the frost before any blossom appeared. Mr. K. thinks it evident, in these instances, that superfœtation took place; and suggests, that if a single plant may be the offspring of two males, whether some curious conjectures may not arise by analogy relative to the process of generation in the animal world.

In these, and other observations, Mr. K. could never discover that the character either of the male or female preponderated in the offspring: but saw a striking effect of the stimulative effects of crossing the breed, for the small variety, which rarely exceeded two feet in height, was increased to six; and from hence, he concludes, that any new variety may be obtained.

This success in peas induced him to try some experiments in wheat; but these did not succeed to his expectation. He easily obtained many varieties, merely by sowing the different kinds together; from some of these he obtained excellent, others very bad, but none permanent. By separating the best varieties, an abundant crop was obtained, but its quality was not equal to its

quantity; and all the discarded varieties again made their appearance, It was extraordinary, that in 1795 and 1796, when almost the whole crop of wheat was blighted, the varieties in Mr. Knight's neighbourhood all escaped, although sown in different soils and situations.

His success on the apple was fully equal to his hopes; and here he spared no probable means of improvement, either in soil or situation. The plants obtained from his first efforts to unite the good qualities of two kinds of apples, seem to posses the greatest health and luxuriance; in some of them the character of the male appears, in others the female, and in others both, or perhaps neither is distinguishable. The result of the experiments on another fruit, the grape, was nearly the same, except that, by mingling the farina of a black and a white grape, just as the blossom of the latter were expanding, he sometimes obtained plenty from the same berry, so dissimilar, as to conceive them the produce of superfœtation. By taking off the cups, and destoying the immature male parts, he succeeded in combining the characters of different varieties of this fruit.

Experiments were tried on other plants: and all evinced, that improved varieties of every fruit and esculent plant may be obtained by this means.

MR. HARTLIB's OBSERVATIONS ON AGRICULTURE.

MR. HARTLIB, who has left us many valuable observations on agriculture, lived about 130 years ago. He was the intimate friend and correspondent of Milton, who addressed his treatise on Education to him. Sir William Petty also corresponded with him. Dr. Hart tells us, that Cromwell was so sensible of the utility of his writings on georgical subjects, that he allowed him a pension of 100l. a year.

Mr. Hartlib, in one of his productions, says, "If husbandry were so profitable as many pretend, why are there not more rich husbandmen? and why do so many farmers live poorly and in debt? To these he answers: first, the position is in itself a mistake, there being more rich men among those who manage rural affairs, than among any other profession; and if there were more of them who cultivated well, there would be more of them rich; and if they were all frugal, they would all be rich. Secondly, the first families in the country have either been raised or supported by the plough; and whilst nothing is more reputable to a person, or a nation, than *hospitality*, yet this becomes the destruction of families, when they are bountiful alone without industry or frugality; but when they are as industrious in good husbandry, to provide and measure out with the one hand, as the other is to extend and lavish without measure, those men only

are the good housekeepers; those men only can be the constant friends of the poor and their neighbours; they alone are wise. The good bee gathers and gives honey, without defacing the fair flower of his estate, which he always leaves to his posterity well encreased. Thirdly, there are many graziers, and corn-dealers of great estates, acquired by their own good husbandry. Fourthly, suppose it were not so, yet the fault is not in the profession, but in the failure of practice and persons; for the more common, mean, and vulgar class of husbandmen, have only some general, rude, imperfect, and irrational habits, from which they can be no more moved than a dull sturdy ass can be gotten to mend his pace; and they are generally so averse to all new practices and improvements, that it is found impossible to infuse better practices and improvements into their heads, by any other means than by some *one* manifest example, at a time repeated and reiterated under their noses. The stubbornness of their nature is discovered in this, that when the most rational ways to make their starved lands bear good crops are discovered and held out to them, they utterly reject that notice, deride the proposers and inventors, and endeavour to retard or defeat the practice, lest their ignorance or envy should be thereby exposed. There are people below the medium of understanding and goodness, who have no other way of seeming to be of consequence than by pulling down better men. There is a base spirit within them. A good man wishes to see his neighbours improving his estate, for the support of his family, and their common country in affluence and independance. Certainly, he, who having a stock to begin with, doth first carefully inform himself, when, and where, and how to proceed, and shall do so industriously, and throw himself upon God's Providence for the success, cannot fail to be as rich as a good man can desire to be; and he who refuses so to do, is like the dog in the manger, that eats not hay himself, nor lets the ox that would. The rich men, the scripture tells us of, were mostly instrumental to their greatness by such attentions, and not born so: witness the histories of *Abraham*, *Isaac*, *Jacob*, *Lot*, *Job*, good men, or of *Rabal*, the rich man of the gospel, who had his barns full, and goods laid up for many years.

Narrative of some circumstances which occurred in one of the Parisian Nunneries during the tyranny of Robespierre.

BY MISS WILLIAMS.

THIS Convent, called Les Anglaises, was still inhabited by twenty-three English nuns; and, as it was their own property, had not shared the general fate of the monastic edifices. While the French monks and nuns had, for more than a year before this period, been driven from their retreats, the religious

houses both of men and women, which belonged to the English, had been respected, and their inhabitants left undisturbed.

The English, or rather the Irish monks had, however, long since thrown of their habits, and conformed as well as they were able to the new system of opinions. But this was not the case with those religious sisters, whose enthusiastic attachment to the external signs of their profession was greater, and their worldly wisdom less. The inhabitants of the Fauxbourg St. Antoine where they resided, accustomed from infancy to revere them, to have the wants of the poor supplied at the gate of the convent, and, while under the former government they were treated with neglect or disdain by others, to be there received with evangelical humility, felt that their esteem and veneration for the nuns had survived their own superstitious belief. The conquerors of the Bastile, the terror of aristocracy, and the vanguard of revolutions, laying aside their bloody pikes and bayonets, humbled themselves before these holy sisters, whom a sort of visible sanctity seemed to encompass, and whom they suffered, notwithstanding the general regulation, to wear the cherished symbols of their order, the veil and the cross, and seven times a day to ring the bell for prayers. When we had passed the centinels who guarded the convent, the gate was unlocked for our admission by a nun in her habit. She embraced us with affectionate warmth, and, addressing us in English, begged we would be comforted, since she and the other nuns, who were to have the charge of us, were our countrywomen and our sisters. This soothing sympathy, expressed in our native language, formed such a contrast to the rude accents of inspectors of police, that it seemed as if some pitying angel had leaned from heaven to comfort us. The kindness with which we were received by our amiable countrywomen, contributed to reconcile us to our chamber, which might more properly be called a passage to other rooms where the glowing tapestry of Luxembourg was exchanged for plaistered walls, and where we had to suffer physical as well as moral evils, the weather being intensely cold, and our wretched gallery having neither stove nor chimney.

One circumstance tended to make our situation tolerable, which was that true spirit of fraternity that prevailed in our community, consisting of about forty female prisoners besides the nuns. Into how happy a region would the world be transformed, if that mutual forbearance and amity were to be found in it which had power to cheer even the gloom of a prison!

In addition to the tie of common calamity was the tie of a common country; and in our present situation this bond of union appeared so strong, that it seemed, as Dr. Johnson said of family relations, that we were born each others friends. It was the general study of the whole community to prevent each others wishes. There were no rich amongst us. The rich had made themselves wings, and vanished away

before the promulgation of the law against the English ; but those who had still any resources left, shared all their little luxuries and indulgencies with those who had none. The young succoured the old, the active served the infirm and the gay cheered the dejected. There were indeed among us a few persons, who born of French parents, having passed their whole lives in France, and not speaking one word of our native language, seemed astonished to find by their imprisonment that they were English women. They had no trace or recollection of that country which in an evil hour chanced to give them birth, and did not easily reconcile themselves to the grated convent, while the French sisters were enjoying perfect liberty.

The administrators of the police, when they ordered preparations to be made for our reception, announced us to the section as being all the wives and daughters of milords Anglois. This was no auspicious introduction : accordingly our first care was to lay aside the honour and dignities conferred upon us by the officers of the police, and which certainly would not have been confirmed by the Herald's office. The only distinction we now envied was that of belonging to the privileged class who gained their bread by the labour of their hands, and who alone were exempted from the penalties of the law. We would thankfully have consented to purchase at the price of toil the sweets of liberty, when bereaved of which the sickening soul grows weary of existence. In vain we tried to twine the flowers of social pleasure around the the bars of our prison ; in vain we " took the viol and the harp, or endeavoured to rejoice at the sound of the organ." That good which alone gives value to every other, was wanting ; and music was discordant, and conversation joyless.

Having repelled the calumnious report of our nobility, the revolutionary committee of our section, under whose inspection we were placed, and who visited us in succession every day, began to look upon us with a more propitious eye : and, least our health should be impared by confinement, they unlocked the garden gate, of the key of which since our arrival they had taken possession to prevent any attempts to scale the walls, and permitted us to walk two hours every day accompanied by themselves. During these walks we found means to convince them that we had been guilty of no other offence against the state, than that of being born in England ; and the common principles of justice taught these unlettered patriots to lament the severity of our fate, which they endeavoured to soften by every mark of honest kindness.

The visits of the administration of police were far less agreeable than those of our good commissaries. The first time they came, Brutus, one of their secretaries, fired with uncontrolable rage at the sight of a nun, who unlocked the gate for his admission, rudely seized her veil, which he was with difficulty prevented from tearing off her face. This ferocious pagan threw down

the cross which was erected in the garden, and trampled it under foot; and having poured forth a volley of imprecations against the great bell, which still hung at the steeple, instead of being transformed into a cannon, he left the dismayed nuns trembling with horror, and hastened to denounce the veils, the crosses, and the great bell at the municipality. The next morning Pache the Mayor of Paris, sent orders for the bell to be taken down, the crosses to be removed, and the nuns to throw off their habits immediately. Nothing could exceed their despair upon receiving this municipal mandate. The convent resounded with lamentations, and the veils which were now to be cast off were bathed with tears.

There was, however, little time to be allowed to the indulgence of unavailing sorrow. Brutus might return, and it was necessary to proceed to action. Accordingly a council of caps was called in the room of the superior; and after a deliberation, sometimes interrupted by sighs and sometimes by pleasantry, we all went to work, and in a few hours sweeping trains were converted into gowns, and flowing veils into bonnets. One charming young nun, who was a pensive enthusiast, begged that, if it were possible, her bonnet might shroud her face altogether; while another, whose regards were not entirely turned away from this world, hinted that she should have no objection to the decoration of a bow.

My chief consolation during my confinement arose from the society of sister Theresa, that amiable nun who so much wished to hide a face which nature had formed to excite love and admiration. It was impossible to converse with her without feeling that the revolution was a blessing, if it was only for having prohibited vows which robbed society of those who were formed to be its delight and ornament. I never met with a human creature who seemed to approach nearer to the ideas we form of angelic purity, who possessed a more correct spirit, or a more tender heart. Devotion was her first delight, her unfailing source of happiness; and sometimes, instead of regretting her fate, I envied her feelings, and was tempted to exclaim with Pope,

> How happy is the blameless vestal's lot,
> The world forgetting, by the world forgot!
> Eternal sunshine of the spotless mind,
> Each prayer accepted, and each wish resign'd;
> Labour and rest, that equal periods keep:
> Obedient slumbers, that can wake and weep;
> Desires compos'd, affections ever even,
> Tears that delight, and sighs that waft to heaven.

METHOD OF PREPARING THE DUTCH BLUE, CALLED TURNSOL.

NO people in Europe have succeedeed better in keeping secret their discoveries and inventions than the Dutch. Among others, that of making the turnsol blue was long before it was discovered. It has at last been found out, and is as follows:

The kind of Lichin called Arabic, or in default of that the large oak moss, being dried and cleansed, should be reduced to powder; and by the help of a press forced through a sieve, the holes of which are small. This powder is then mixed in a trough with an alkali called *vetas*, or the ashes of wine lees, in proportions of one third ashes, and two thirds lees. This mixture, moistened with urine, human in preference, as containing less ammoniac; a fermentation is caused, and the moistness kept up by the addition of urine. When this mixture assumes a red colour, it is removed into another vessel, again moistened with urine, and stirred, to renew the fermentation. In a few days, the blue colour begins to appear; and it must then be carefully mixed with a third part of pure powder of potash; after which it should be removed into wooden pails, three feet high and six inches broad. As soon as the third fermentation begins, mix it with pulverized chalk or marble. The last gives no addition but in weight. This blue is formed into long squares in moulds for sale. B. P.

CAUSES OF A COUNTRY'S GROWING RICH.

I. THE first cause of a country's flourishing is, the fruitfulness of the soil, to produce the necessaries and conveniences of life, not only sufficient for the inhabitants, but for exportation into other countries.

II. The second cause, is the industry of the people, in working up all their native commodities to the last degree of manufacture.

III. The third is, the conveniency of safe ports and havens, to carry out their own goods as much manufactured, and bring in those of others as little manufactured, as the nature of mutual commerce will allow.

IV. The fourth is, that the natives should, as much as possible, export and import their goods in vessels of their own country.

V. The fifth is, a free trade with all foreign countries, which will permit them, except those that are at war with their own state.

VI. The sixth is, by being governed by laws made with their own consent; for, otherwise, they are not a free people.

VII. The seventh is, by improvement of land, encouragement of agriculture, and thereby increasing the number of people, without which any country, however blessed by nature, must continue poor.

VIII. The eighth is, by conferring all offices of honour and profit, or trust, only on the natives, or, at least, with very few exceptions, where strangers have long inhabited the country, and are supposed to understand and regard the interest of it, as their own.

IX. The ninth is, when the rents of lands, and profits of employments, are spent in the country which produced them, and not in another; the former of which will certainly happen, where the love of our native country prevails.

X. The tenth is, by the public revenues being all spent at home, except on the occasion of a foreign war.

XI. The eleventh is, when the people are not obliged, unless for their own conveniency, to receive any monies, except of their own coinage by a public mint, after the manner of all civilized nations.

XII. The twelth is, a disposition of the people of a country to wear their own manufactures, and import as few incitements to luxury, either in clothes, furniture, food, or drink, as they can conveniently live without.

THE RUINS OF St. OSWALD.

A ROMANCE.

CHAP. I.

IN a remote Castle, on the borders of Switzerland, dwelt (about the beginning of the 14th century) the Baroness De Laneville, a widow of fortune and respectable character. Of several children, which she had given birth to during the life of the Baron, one daughter alone survived, and in her were centered all the doating mother's fondest affections.

Her family were illustrious, all of whom she had disobliged by her marriage with the man of her choice. One brother only now remained living, who, no longer under controul, treated her with every mark of unalienated affection, and also extended his regard to the engaging little Adelaide, in whose dawning intellects he discovered propensities of the most amiable nature. He had ever been a professed enemy to marriage, consequently the expectation formed by the Baronness of her daughter's inheriting his immense fortune was not ill founded. The secluded life which the Baroness led, by choice, precluded the advantages of education and knowledge of the world which Adelaide would otherwise have acquired; and filial affection, strict piety, native modesty,

and a graceful deportment, were her sole acquisitions.—She was ignorant of the advantages likely to result from the possession of a beautiful person, having happily been kept out of the way of those flattering compliments which too often intoxicate the senses of young females just entering into life, who may probably not be able to boast half the attractions she possessed; and, with regard to dress, not having it in her view to attract admiration, she put on good clothes with neatness and decency. To the wants of a distressed villager she never turned an inattentive ear; and what money she was allowed (being never dispensed with extravagance) was ever appropriated to the use of the indigent.

Beyond the reach of pernicious example, she saw not the singularity of her own conduct, and naturally imagined she was but acting up to the duty of her station in performing the offices of humanity; but to the Marquis, her uncle, who had been accustomed to the greatest vices, and had associated with the most profligate of both sexes, her unaffected artlessness had charms almost superior to mortality and he dwelt with rapture on every look or accent which occasionally transpired from her. Love creates love, and Adelaide beheld him with the same reverence and affection as she would have beheld a father; omitting nothing in her power, during his frequent visits at the Castle, to make his stay agreeable.

She heard him with astonishment amounting almost to incredulity, relate the fascinating pleasures in which he had been engaged, and the fatigues attending such a course of dissipation: at one moment sighing for the prohibited joys, and the next thanking her fate, which had fixed her far from such dangerous pursuits.

The first affliction her guileless bosom ever experienced was occasioned by the death of her adored mother; an affliction which was but to precede others of a far more overwhelming nature. The excellent Baroness expired in the arms of her daughter, then but sixteen years of age, and breathed her last sighs for that dear child's perseverance in the the paths of virtue.

The illness of her mother had been so short, and her death so very sudden, that no preparation could possibly have been made, and the poor disconsolate Adelaide was left, unprotected, to struggle through a merciless world, where youth and innocence are so often made the prey of designing art. Her exquisite feelings were tempered by the well-remembered lessons of her mother, who had strongly implanted in her ductile mind implicit resignation to the Divine will.—As soon, therefore, as the first effusions of grief were abated, she penned a tender letter to the Marquis La Borgeois, requesting his presence; relating the recent loss she had sustained; pathetically stating her own desolate situation, and imploring him either to take her under his own personal protection, or place her in some monastery where she might sometimes have the satisfaction of being visited by him.

This letter dispatched she felt her spirits relieved of an oppressive weight; and not doubting his compliance, waited his arrival with some composure. The entervening time she passed in collecting all the papers of her deceased mother, among which was her will; this Adelaide did not presume to open until the presence of her uncle should authorise it. This point was, however, soon decided, by the sound of his carriage drawing up to the Castle. She met it at the gate:—sad recollection rushed upon her;—— she led him to the room which held the remains of the Baroness, and, pointing to the loved corpse, fainted in his arms. The Marquis gazed on her lovely form, pressed her to his heart with rapture, and vowed to be to her a father.

When he had, by his tender expostulations and solemn promises of protection, calmed the excesses of her sensibility, he suggested the necessity of inspecting the will of the deceased. The servants were accordingly summoned, and the sacred seals broken.

After describing the form of her burial, the Baroness bequeathed two thousand pounds to her brother, and appointed him guardian to Adelaide until her twenty-third year. The several domestics were bountifully rewarded, and the will ended with an exhortation to Adelaide to be guided in every action by the Marquis.

Adelaide immediately knelt to him, and affectionately embraced his knees; declaring her implicit confidence in his goodness. He raised her tenderly, assured her of his ardent desire, in every respect, to promote her happiness; and acquainted her, that it was his wish that she should accompany him on his return to his seat. Although this was a severe mandate to Adelaide, she suppressed, out of respect to him, her distress, and acceded with a good grace to this necessary arrangement.

The funeral obsequies were performed with as little pomp as possible, and the remains of the Baroness deposited in the family mausoleum, attended by the tears of all her domestics, to whom she had been a liberal benefactress. As soon as all the affairs were settled, Adelaide dismissed the superfluous servants, retaining only such as were necessary to take care of the Castle, and her own faithful Anna.

Every incident previous to her departure forcibly affected her; among which, the packing up of the clothes and trinkets which had belonginged to her mother was most particularly trying. She visited, again and again, every apartment in the Castle, and tears trickled down her cheeks at the remembrances which every object excited.

The unwelcome moment too speedily arrived when she was to bid adieu to the scenes of her happy childhood. The cottagers of the surrounding hamlets were already at the gate to take a last adieu of their lovely patroness. The doors of the principal chambers were locked, and the keys delivered to the Marquis, whose

hand trembled when receiving them. Adelaide seated herself mournfully by his side in the carriage; her head drooped; she reclined upon the shoulder of her uncle, and, with an aching heart, took a farewell look of her deserted habitation. Soon the winding of the road took it from her view, and she turned dissatisfied away. The Marquis soothed her with the kindess expressions, while her fear of appearing ungrateful made her struggle with her own feelings, and she entered with him into a kind of responsive dialogue, being too sensibly afflicted to start any subject of her own accord.

When the eye is no longer aggrieved with the view of a lamented object, the heart insensibly revives, and is gratified with every scene that seems like to banish reflections of a melancholy cast: so it was that, in proportion as the distance from the Castle De Laneville increased, her gloom gradually dispersed, and the remainder of their journey was passed, if not merrily, at least comfortably, and she was in a state of tolerable composure when they asrived at the Marquis's hotel. Here all seemed bustle and confusion, and the manners of Paris, instead of affording Adelaide a single pleasing sensation, filled her with unspeakable terror. The tumult occasioned by the passing and repassing of the domestics increased an alarm to a mind unaccustomed to such scenes, as she had ever passed her life with as much tranquility as if she had been the inhabitant of a cottage. In the family of the Baroness the strictest order and regularity of hours were observed; and as they never received company, their rules were not ever infringed upon. Here, the ringing of bells, the rattling of carriages, and the immense throng of visitors, filled her with apprehensions; and she entreated permission at an early hour to retire.

The Marquis was, as has been before observed, acquainted with the great world, having, while quite a youth, been left in possession of an immense fortune; and, with a disposition naturally gay, he was soon made the prey of needy adventurers of all descriptions. His temper, constitutionally weak and credulous, made him lend a ready ear to the insidious whispers of flatterers, for which, in turn, he paid them in a coin more substantial. His house was ever open to those who had the disposition, without the means, to be fashionable; while his good nature led him to encourage practices which others would, from prudence, deem iniquitous. Among the most depraved of his associates was the Count St. Oswald, a man of unprincipled libertinism and designing speciousness.—To the artifice of this wretch he was indebted for the loss of a princely fortune; and at the time of the Baroness De Laneville's death, the sum bequeathed by her was become highly necessarry to satisfy the demands of this capricious villain.

St. Oswald was a notorious gambler, and the Marquis was indebted to him in sums to a considerable amount; but so far was

he blinded by the deception the Count daily practised on him, that he believed that wretch a friend, who was in fact, hastening his impending ruin. Generous and disinterested to a degree, the Marquis saw not the villainy practised upon him under the assumed mask of friendship, and suffered the Count to acquire such ascendancy over him, that he was unable to relieve himself.

To this man Adelaide was introduced by her uncle, as his best friend, and her heart, in spite of the repugnance his forbidding aspect inspired her with, prepared to honour him as such. His lank jaws were contracted into a smile, as he took her hand, and, with a thousand grimaces, lavished extravagant encomiums upon her beauty; embellishing his discourse with such laboured metaphors, as made Adelaide almost unable to suppress her risibility. The Marquis, instantly comprehending her thoughts, stepped up to them, and, fearful she should offend the Count, who did not want penetration, said——

"Come, come, St. Oswald, you must not rally my niece thus: she is come from an obscure part of the world, where looking-glasses are not in use; you must therefore excuse her ignorance of the gallant speech you made; but when I have recommended to her use, 'the key to polite literature,' I doubt not that she will be able to comprehend you, and shew her gratitude accordingly."

With this speech, made in a tone of raillery, and with an arch look at Adelaide, the Count seemed well satisfied; and Adelaide, by carefully avoiding him, prevented his having the opportunity of again addressing her with his absurd adulation.

(To be continued.)

REMARKABLE INSTANCE OF THE FAILURE OF VOLITION.

A young Lady, an attendant on the Princess of———after having been confined to her bed for a great length of time, with a violent nervous disorder, was at last, to all appearance, deprived of life. Her lips were quite pale, her face resembled the countenance of a dead person, and her body grew cold. She was removed from the room in which she died, was laid in a coffin, and the day of her funeral was fixed on. The day arrived, and, according to the custom of the country, funeral songs and hymns were sung before the door.——Just as the people were about to nail on the lid of the coffin, a kind of perspiration was observed to appear on the surface of her body.—She recovered.

The following is the account she gave of her sensations:—She said, it seemed to her as if in a dream,—that she was really dead; yet she was perfectly conscious of all that happened around her. She distinctly heard her friends speaking and lamenting

her death at the side of the coffin: she felt them pull on the dead clothes, and lay her in it. This feeling produced a mental anxiety which she could not describe. She tried to cry out, but her soul was without power, and could not act on her body: she had the contradictory feeling as if she were in her own body, and not in it, at the same time. It was equally impossible for her to stretch out her arm, or to open her eyes, as to cry, although she continually endeavoured to do so. The internal anguish of her mind was at its utmost height when the funeral hymns began to be sung, and when the lid of the coffin was about to be nailed on. The thought that she was to be buried alive was the first which gave activity to her soul, and enabled it to operate on her corporeal frame.

ON CRUELTY.

I had lately a beautiful instance of the pure benevolence of the mind, occasioned by the following circumstance: Two young men, in the wantonness of sport, had fastened an animal to a stake, and were expressing pleasure at its anguish, when a young lady, happening to go by, pleaded so powerfully in its behalf, and used such pathetic dissuasives, that they at length yielded to the strength of her argument, and confessed their error.

Trifling as this circumstance may be thought by the volatile and gay, it will naturally lead the serious and sober mind into some reflections of common cruelty to the creatures of the earth. This has been a subject thought worthy the attention of the noblest writers, who have exerted their united endeavours to regulate our pleasures, and to humanize the heart: but in defiance of the maxims of the wise, and in opposition to the pleadings of conscience, they still persist in a cruel custom of torturing the defenceless, and harming the gentle.

There is nothing argues so much dastardy of spirit, as taking a diabolic satisfaction in the oppression of weakness: in directing our barbarity against those beings who have not the power to redress themselves, and who, in dumb resignation, are compelled to bear all the malice and cruelty of man. We are willing to pronounce aloud the baseness of the wretch who could bruise the old for the mere exercise of his strength, and we all kindle into rage, and glow with resentment, at the injury which we receive ourselves; and yet far from "doing to others what we would wish they should do unto us," multitudes can behold the gasp, and hear the groan of expiration, bursting from a defenceless animal, without the discomposure of a feature, or passion. It surely were no philosophical romance to suppose, that every inhabitant of the woods and of the waters, every insect of the field and the air, has a circle of connections, to whom its welfare is natu-

rally dear; and a set of relations, with whom it is engaged in the confidence of a reciprocated friendship.

That the brutes and birds are commonly social, may be seen every hour by him who will cast an eye into the meadows, where thousands in a tribe will assemble together for amusement, or for necessity, for pleasure or for food: and the gunner, who wounds a sparrow, may perhaps occasion as much disorder and confusion in the community of birds, as the sudden death of some illustrious Potentate in Britain.

In a world where instances of vicissitude, uncertainty, and misery, mark every day in characters of anguish, and with memorials of destruction, every man has seen the parent, the husband, or the friend, bewailing those whom some disaster or another has hurried to the tomb; every soul is surcharged with sorrow, and every heart enrobed in a general mourning: these we allow to be the tribute of our sensibility to the memory of those whom we shall see no more. And why then may not the linnet's death throw a general sadness over the grove, and strike every feather'd bosom with distress?

Be this, however, as it may: we are morally certain that every creature can feel the thrill of pleasure, and the pangs of pain; and we ought therefore, upon principles not only of speculative philosophy, but of common humanity, to avoid the infliction of every unnecessary disaster. There is something ungentle, and even ungrateful, in harassing or destroying those creatures who look up to us in the hour of severity for protection; and who, in the day of pleasure, express (in the silent eloquence of Nature) their sense of the favours they receive. And if we consider the utility, or the entertainment, they afford us in respect to the business or convenience, the pleasure, or the ease of life, we shall surely cease to abuse those beings who toil or sing to promote our enjoyments. The most bloody characters are the Butcher, the Surgeon, and the sportsman. The Butcher indeed is the less blameable, as he kills from the necessity of nature, and to preserve the life of his fellow creatures, and therefore is not properly an object either of ridicule or censure: but the Surgeon is often one who derives his skill in dissection or amputation by sanguinary experiments on the bodies of living animals; and who can best judge of the nature of disease and pain in man, by seeing how the brutes expire by poison, or how the agony of a wound operates within them. Nor are Philosophers less culpable in this point, who torture, sometimes with the utmost barbarity, to no end or purpose, but are inquisitively cruel, and curiously inhuman. The Sportsman is still more pitiless than either, since he has no other plea for dealing destruction through the field and forest, but that he delights in the havock which he makes. He is a being who rises with the dawn, to prosecute the diversion of death; and, with unnatural satisfaction, robs the vales of their music, and the groves of their ornaments.

With what an opposite pleasure is the tender heart affected, and how differently does the amiable man treat the creatures around; in his walk of contemplation, he expresses satisfaction at the mingled song of innocence and nature: in the season of frost he dispenses his bounty towards those who can only beg by signs; and in the month of summer, his garden is at once a nursery and an asylum from such as would incommode their labours or their loves.

We shall, however, cease to wonder at the blows and bruises, the threats and injuries, which are exaggerated (without provocation) on the brutes, when we reflect on the collected and unnatural malevolence of mankind towards each other: it is not surprising that he who has the heart to destroy the calms of private felicity, to harass a relation, or to betray a friend (to whom he is bound by every cement of confidence and honour,) should, either in the vacancy of idleness, or the pride of his power, torture such as can neither conquer or resist him. I have had frequent occasion to pronounce man the most cruel of all creatures, and have observed that though his motives of malignity are weaker, yet his propensity to barbarity is stronger than any other. The brutes, incited by a powerful and prevalent instinct, cherish from the deep felt sensations of nature; they are honestly assiduous, and tenderly vigilant, in the arts of protecting and supporting their respective relations. Man, on the contrary, often acts from the impulse of imbitious passions and ungenerous principles, from the stimulations of interest, or the whispers of concealed emolument: he often insinuates himself into notice by a meanness which is a blush to his manhood; and sometimes is inhuman to a child, because a mistress has offended him. The cruelty of man to man is even greater than the cruelty of man to brutes; and he who, in the arrogance of his superiority, calls himself the Lord of Earth, (except the irradiations of divinity emitted from his eye traceable in his form) has, of all other creatures, the smallest mark of the Deity to distinguish him.

Yet surely, if it is the greatest moral virtue to diffuse happiness, it is the greatest vice to multiply misery; and it is certainly the character of none but the Father of Iniquity, or those who obey him, to rejoice at the distress which their inhumanity occasions. It is impossible to tell how nearly our natures are allied to those of the animal world, or how we may be connected with them in the universal and dependent chain of existence: but of this plain and salutary truth no man is igorant—that the smallest atom that sports in ether, or creeps on the earth, and enjoys its privilege of invisibility, is formed for some particular or general end: that it has organs to distinguish, and faculties to feel; and that, if we are not compelled by the laws of nature to deprive it of the right of being, we cannot (consistently with the laws of virtue or humanity) destroy either its life or enjoyments for the gratification of sport.

DIONYSIUS.

Several Curious Particulars of the CUSTOMS *and* MANNERS *of the* NORTHERN INDIANS, *on the Borders of* HUDSON'S BAY: *Extracted from Mr.* HEARNE'S *Journey from* Prince of Wales' Fort, *on* Hudson's Bay, *to the* Northern Ocean.

IT has been a custom among these Northern indians, for the men to wrestle for any woman to whom they are attached; and, of course, the strongest party always carries off the prize. A weak man, unless he be a good hunter, and well beloved, is seldom permitted to keep a wife that a stronger man thinks worth his notice: for, at any time when the wives of those strong wrestlers are heavy laden, either with furs, or provisions, they make no scruple of tearing any other man's wife from his bosom, and making her bear a part of his luggage. This custom prevails throughout all their tribes, and causes a great spirit of emulation among their youth, who, from their childhood, are upon all occasions, trying their strength and skill in wrestling. This enables them to protect their property, and particularly their wives, from the hands of those powerful ravishers; some of whom make almost a livelihood, by taking what they please from the weaker parties, without making them any return. Indeed, it is represented as an act of great generosity if they condescend to make an unequal exchange; as, in general, abuse and insult are the only return for the loss which is sustained.

The way in which they tear the women and other property from one another, though it has the appearance of the greatest brutality, can scarcely be called fighting. I never knew any of them receive the least hurt in these rencontres. The whole business consists in hauling each other about by the hair of the head: they are seldom known either to strike or kick each other. It is not uncommon for one of them to cut off his hair, and to grease his ears, before the contest begins. This, however, is done privately; and it is sometimes truly laughable, to see one of the parties strutting about with an air of great importance, and calling out, 'Where is he? Why does he not come out?' when the other will bolt out with a clean-shorn head, and greased ears, rush on his antagonist, seize him by the hair, and, though perhaps a much weaker man, soon drag him to the ground, while the stronger is not able to lay hold on him. It is very frequent, on those occasions, for each party to have spies, to watch the other's motions, which puts them more on a footing of equality. For want of hair to pull, they seize each other about the waist, with legs wide-extended, and try their strength, by endeavouring to vie who can first throw the other down.

On these wrestling occasions, the standers-by never attempt to interfere in the contest. Even one brother offers not to assist another, unless it be with advice, which, as it is always delivered openly on the field, during the contest, may, in fact, be said to

be equally favourable to both parties. It sometimes happens that one of the wrestlers is superior in strength to the other; and if a woman be the cause of the contest, the weaker is frequently unwilling to yield, notwithstanding he is greatly overpowered. When this happens to be the case, the relations and friends, or other byestanders, will sometimes join to persuade the weaker combatant to give up the contest, lest, by continuing it, he should get bruised and hurt, without the least probability of being able to protect what he is contending for. I observed that very few of those people were dissatisfied with the wives that had fallen to their lot; for, whenever any considerable number of them were in company, scarcely a day passed without some overtures being made for contests of this kind, and it was often very unpleasant to me, to see the object of the contest sitting in pensive silence, watching her fate, while her husband and his rival were contending for the prize. I have, indeed, not only felt pity for those poor wretched victims, but the utmost indignation, when I have seen them won, perhaps, by a man whom they mortally hated. On these occasions, their grief and reluctance to follow their new lord have been so great, that the business has often ended in the greatest brutality; for, in the struggle, I have seen the poor girls stripped quite naked, and carried by main force to their new lordgings. At other times it was pleasant enough to see a fine girl led off the field from a husband she disliked, with a tear in one eye, and a finger in the other: for custom, or delicacy if you please, has taught them to think it necessary to whimper a little, let the change be ever so much to their inclination. I have, throughout this account, given the women the appellation of girls, which is pretty applicable, as the objects of the contest are generally young, and without any family: few of the men choose to be at the trouble of maintaining other people's children, except on some very particular occasions.

Some of their old men, who are famous on account of their supposed skill in conjuration, have great influence in persuading the rabble from committing those outrages; but the humanity of these sages is seldom known to extend beyond their own families. In defence of them they will exert their utmost influence; but, when their own relations are guilty of the same crime, they seldom interfere. This partial conduct creates some secret, and several open enemies; but the generality of their neighbours are deterred, through fear or superstition from executing their revenge, and even from talking disrespectfully of them, unless it be behind their backs; which is a vice of which almost every Indian in this country, without exception, is guilty.

Notwithstanding the Northern Indians are so covetous, and pay so little regard to private property, as to take every advantage of bodily strength to rob their neighbours, not only of their goods, but of their wives, yet they are, in other respects, the

mildest tribe, or nation, that is to be found on the borders of Hudson's Bay: for, let their affronts or losses be ever so great, they will never seek any other revenge than that of wrestling. As for murder; which is so common among all the tribes of Southern Indians, it is seldom heard of among them. A murderer is shunned and detested by all the tribe, and is obliged to wander up and down, forlorn and forsaken even by his own relations and former friends. In that respect, a murderer may be compared to Cain, after he had killed his brother Abel. The cool reception he meets with by all who knew him, occasions him to grow melancholy, and he never leaves any place but the whole company say, 'There goes the murderer!'—The women, it is true, sometimes, receive an unlucky blow from their husbands for misbehaviour, which occasions their death: but this is thought nothing of: but for one man or woman to kill another out of revenge, or through jealousy, or on any other account, is thought so extraordinary, that very few are now existing who have been guilty of it. At the present moment, I know not one, beside Matonabbee who ever made an attempt of such a nature.

Matonabbee was a famous leader among the Northern Indians, whom Mr. Hearne met with in his return to Prince of of Wales' Fort, and whom he afterward engaged to act as his guide, in his third excursion to the Copper Mine River. This man had forcibly robbed another Indian of his wife, who, some time after, took an opportunity of eloping from her ravisher, and rejoining her husband. This poor man, in the sequel, rejoined Mr. Hearne's party, at a place called Clowey; and Matonabbee having heard that he had spoken disrespectfully of him for having taken his wife away by force, determined to murder him. He actually stabbed him in the back in three places, and would have effectually completed his bloody purpose, but for timely interference. The three wounds, however, being fortunately on the shoulder-blade, proved not to be mortal. 'When Matonabbee returned to his tent,' says Mr. Hearne, 'after committing this horrid deed, he sat down as composedly as if nothing had happened, called for water to wash his bloody hands and knife, smoaked his pipe as usual, seemed to be perfectly at ease, and asked if I did not think he had done right.' 'Yet this man,' continues Mr. Hearne, 'is, in every other respect, of such universal good sense, and, as an Indian, of such great humanity, that I am at a loss how to account for his having been guilty of such a crime, unless it be from his having lived among the Southern Indians so long, as to become tainted with their blood-thirsty and vindictive disposition.'

This latter circumstance is adduced, not by way of extenuating the guilt of Matonabbee, but to account for this almost single exception, in the character for great humanity, which Mr. Hearne has ascribed to the Northern Indians. There is another trait,

however, in the character of Matonabbee, which an European fair one will be little disposed to admire. He attributed, says Mr. Hearne, all our misfortunes, in our former excursions, to the misconduct of my guides; and the very plan we pursued, by desire of the governor, in not taking any woman with us, was, he said, the principal thing that occasioned all our wants: 'for,' said he 'when all the men are heavy-laden, they can neither hunt nor travel to any considerable distance; and, in case they meet with success in hunting, who is to carry the produce of their labour? Women,' he added were made for labour: one of them can carry, or haul, as much as two men can do. They also pitch our tents, make or mend our cloating, keep us warm at night; and, in fact, there is no such thing as travelling any considerable distance, or for any length of time, in this country, without their assistance. Women,' said he again, 'though they do every thing, are maintained at a trifling expence; for, as they always stand cook the very licking of their fingers, in scarce times, is sufficient for their subsistance.' 'This,' continues Mr. Hearne, 'however odd it may appear, is but too true a description of the situation of women in this country: it is at least so in appearance; for the women always carry their provisions, and it is more than probable they help themselves when the men are not present.'

In his third excursion to the Copper Mine River, Mr. Hearne met [April 18, 1771] with a tent of Northern Indians, on the north side of Thelewey-aza River. 'From these Indians,' says Mr. Hearne, 'Matonabbee purchased another wife; so that he had no less than seven, most of whom would for size have made good grenadiers. He prided himself much in the height and strength of his wives, and would frequently say, few women would carry or haul heavier loads; and, though they had, in general, a very masculine appearance, yet he preferred them to those of a more delicate form and moderate stature.] In a country like this, where a partner in excessive hard labour is the chief motive for the union, and the softer endearments of a conjugal life are only considered as a secondary object, there seems to be great propriety in such a choice; but if all the men were of this way of thinking, what would become of the greater part of the women, who, in general, are but of low stature, and many of them of a most delicate make, though not of the exactest proportion, or most beautiful mould? Take them in a body, the women are as destitute of real beauty as any nation I ever saw, though there are some few of them, when young, who are tolerable; but the care of a family, added to their constant hard labour, soon makes the most beautiful among them look old and wrinkled, even before they are thirty; and several of the more ordinary ones, at that age, are perfect antidotes to love and gallantry. This, however, does not render them less dear and valuable to their owners, which is a lucky circumstance for those women, and a certain proof, that

there is no such thing as any rule or standard for beauty. Ask a Northern Indian, what is beauty? He will answer, a broad flat face, small eyes, high cheek-bones, three or four broad black lines across each cheek, a low forehead, a large broad chin, a clumsy hook-nose, a tawny hide, and breasts hanging down to the belt. Those beauties are greatly heightened, or at least rendered more valuable, when the possessor is capable of dressing all kinds of skins, converting them into the different parts of their clothing, and able to carry eight or ten stone* in summer, or haul a much greater weight in winter. These, and other similar accomplishments, are all that are sought after, or expected in a Northern Indian woman. As to their temper, it is of little consequence, for the men have a wonderful facility in making the most stubborn comply with as much alacrity as could possibly be expected from those of the mildest and most obliging turn of mind; so that the only difference is, the one obeys through fear, and the other complies cheerfully from a willing mind; both knowing that what is commanded must be done. They are, in fact, all kept at a great distance: and the rank they hold in the opinion of the men cannot be better expressed or explained, than by observing the method of treating or serving them at meals, which would appear very humiliating to an European woman, though custom makes it sit light on those whose lot it is to bear it. It is necessary to observe, that when the men kill any large beast, the woman are always sent to bring it to the tent. When it is brought there, every operation, such as splitting, drying, pounding, &c. is performed by the women. When any thing is to be prepared for eating, it is the women that cook it; and when it is done, the wives and daughters of the greatest captains, in the country are never served, till all the males, even those who are in the capacity of servants, have eaten what they think proper; and, in times of scarcity, it is frequently their lot to be left without a single morsel. It is, however, natural to think, they take the liberty of helping themselves in secret; but this must be done with great prudence, as capital embezzlements of provisions, at such times are looked on as affairs of real consequence, and frequently subject them to a very severe beating. If they are practised by a woman whose youth and inattention to domestic concerns cannot plead in her favour, they will for ever be a blot in her character, and few men will choose to have her for a wife.'

A plurality of wives, Mr. Hearne thinks not to be surprising among these people, as it is so well adapted to their situation and manner of life. 'In my opinion,' says he, 'no race of people under the sun have a greater occasion for such an indulgence. Their annual haunts, in quest of furs, are so remote from any Europen settlement, as to render them the greatest travellers in

* *The stone here meant is fourteen pounds.*

the known world; and as they have neither horse nor water carriage, every good hunter is under the necessity of having several persons to assist in carrying his furs to the company's fort, as well as carrying back the European goods which he receives in exchange for them. No persons in this country are so proper for this work as the women, because they are inured to carry and haul heavy loads from their childhood, and to do all manner of drudgery; so that those men who are capable of providing for three, four, or five, six, or more women, generally find them humble and faithful servants, affectionate wives; and fond and indulgent mothers to their children. Though custom makes this way of life sit apparently easy on the generality of the women, and though, in general, the whole of their wants seems to be comprised in food and clothing only, yet nature, at times, gets the better of custom, and the spirit of jealousy makes its appearance among them: however, as the husband is always arbitrator, he soon settles the business, though perhaps not always to the entire satisfaction of the parties.'

Mr. Hearne states, to the honour of the Northern Indian women, that they are the mildest and most virtuous women he had seen in any part of North America; although some, he observes, think this is more owing to habit, custom, and fear of their husbands, than from inclination. 'It is undoubtedly well known,' he says, 'that none can manage a Northern Indian woman so well as a Northern Indian man: and when any of them have been permitted to remain at the fort, they have, for the sake of gain, been easily prevailed upon to deviate from that character: and a few have, by degrees, become as abandoned as the Southern Indians, who are remarkable, throughout all their tribes, for being the most debauched wretches under the sun.'—In general, however, the Northern Indian women are so far from being like the latter that it is very uncommon to hear of their ever being guilty of incontinency.

'It may appear strange,' continues Mr. Hearne, 'that while I am extolling the chastity of the Northern indian women, I should acknowledge that it is a very common custom among the men of this country to exchange a night's lodging with each other's wives. But this is so far from being considered as an act that is criminal, that it is esteemed by them one of the strongest ties of friendship between two families; and, in case of the death of either man, the other considers himself bound to support the children of the deceased. Those people are so far from viewing this engagement as a mere ceremony, like most of our Christian godfathers and godmothers, who (notwithstanding their vows are made in the most solemn manner, and in the presence of both God and man) scarcely ever afterwards remember what they have promised, that there is not an instance of a Northern Indian having once neglected the duty he is supposed to have taken upon himself to perform. The Southern Indians, with all their bad

qualities, are remarkably humane and charitable to the widows and children of their departed friends; and as their situation and manner of life enable them to do more acts of charity with less trouble than falls to the lot of a Northern Indian, few widows or children are ever unprovided for among them.'

'Though the Northern Indian men make no scruple of having two or three sisters for wives, at one time, yet they are very particular in observing a proper distance in consanguinity of those they admit to the above-mentioned intercourse with their wives. The Southern Indians are less scrupulous on those occasions; among them it is not at all uncommon for one brother to make free with another brother's wife or daughter; but this is held in abhorrence by the Northern Indians.'

Mr. Hearne adds in a note: 'Most of the Southern Indians, as well as the Athapuscow and Neheaway tribes, are entirely without scruple in this respect. It is notoriously known, that many of them cohabit occasionally with their own mothers, and frequently espouse their sisters and daughters. I have known several of them who, after having lived in that state, for some time, with their daughters, have given them to their sons, and all parties been perfectly reconciled to it.

'In fact, notwithstanding the severity of the climate, the licentiousness of the inhabitants cannot be exceeded by any of the Eastern nations, whose luxurious manner of life, and genial clime, seems more adapted to excite extraordinary passions, than the severe cold of the friged Zone.

'It is true, that few of those who live under the immediate protection of the English, ever take their sisters or daughters for wives, which is probably owing to the fear of incurring their displeasure; but it is well known that acts of incest too often take place among them, though, perhaps, not so frequently as among the foreign Indians.'

ON FEMALE DRESS.

WHENEVER Nature fails to produce what is expected of her, Art is usually called in to her aid.—A profusion of beautiful hair is a great ornament to a female head at all times, and more particularly when it is attended with no inconvenience;—such as daubing it with greasy lard, and flour of the finest quality; the consequence of which is, the spoiling of dress, loss of time, waste of human sustenance, and expense of a *frizzeur*. Nature always looks most beautiful as herself, without the capricious whimsicalities of stiff ornament. When the three Goddesses contended in beauty for the golden apple, they neither appeared in powdered hair, cropped wigs, nor Dutch petticoats. Venus was not seen emerging from the sea in the factitious orna-

ments, nor the nymphs her attendants; nor does Homer, Hesiod, Ovid, or any other poetic writer, call in the aid of Art to beautify Nature; and one of our own poets says,—"Beauty unadorned is adorned the most."

Custom assuredly is the arbiter of fashion; but the closer she adheres to Nature the better. Different nations are obliged to dress according to their different climates, and the different temperatures of heat and cold; but I am an advocate for few petticoats, provided the fair sex do not catch cold: any thing that affects their health will always interest us; as, without them the ass which pastures on the verdant fields, and drinks of the crystal stream, would be comparatively happier than we should be. But let me ask you, if a statuary were to form a beautiful figure, would he finish it in Dutch petticoats, or Grecian drapery?—In the former, no vestige of Nature can possibly be discernable; in the latter, the beautiful *contour*, finished by the exquisite hand of Nature, is visible through the drapery thrown over by Art.

Cyrus, King of Persia, recommended it to his subjects (particularly such as were deformed) to hide the imperfections of Nature by Art; and another reason for loose dresses in Eastern countries, is, the heat of the weather. But it must be allowed, that a well made, well proportioned man, or woman, makes a more natural and better impression when they are thinly clad, than when rolled up like *Egyptian mummies*, or when the one is as thick around, with a false bottom, as a *Heidelberg tun*; the other in a pair of breeches, each thigh of which would fairly contain his body, and looks like a *dwarf in the spoils of a giant*.—

[*In the extract from Bishop Watson's works communicated to us by a friend, it is hinted that* Calvin "*fastened* Servetus *to the stake.*" *In turning over an old book with which we have been favoured by an obliging Gentleman, we find the following; which in justice to the memory of* Calvin *we think we ought to insert.*]

"THE most learned, modest, and pious *Turretine*, Tom. 3. Loc. 18. upon the question, *Whether Heretics are to be punished*, brings in the Case of *Servetus*, the Justice of whose Death he defends, and tells us, 1. That it was not a simple Heresy, about one or two Heads of Faith, for which he was condemned, but a complicated Heresy, consisting of many Errors about the chief Points of our Religion. 2. That it was not once only, or for a small space of time, but for thirty years, that he had not ceased to spread his poison, not in the country but in many places of Europe, not only by the word of mouth, but the most virulent Writings, and that against frequently repeated Admonitions and charges to forbear. 3. Many means were tried to

bring him to repentance.——and that *Calvin* declared, *Licitum fuisse vel sola modestia Pœnam redimere, that he might only by being a little more modest have escaped that punishment.* 4. That the Magistrates of *Geneva* did nothing in this matter rashly and precipitately, but having maturely weighed all circumstances in the fear of the Lord, and having consulted with the Magistrates of the *Protestant* Cantons of *Switzerland*, their neighbours, who also gave their judgment that he ought to be put to death. 5. He quotes the testimonies of *Bucer* and *Melanchton*, men of great learning and moderation, justifying the Sentence pass'd against him. And as to *Grotius's* calling *Calvin*, *Serveti Exustorem, the Burner of Servetus*, he affirms it is a bold calumny against the truth of the history, and is express, *Imo constat dissuasisse hoc supplicii genus cum Pastorum Collegio, it is certain he with his Colleagues, the Pastors and Professors, dissuaded from this kind of death; but that the Magistrates, being filled with horror at so many blasphemies, would not treat him more mildly.* This is the account that very great man, who could hardly be mistaken in this matter, and whose authority will therefore bear down that of *Grotius* on the case, gives of the whole busines. Upon which we observe, 1. That the Magistrates were neither hasty nor inconsiderate in their proceedings against this infamous Wretch. 2. That it seems they acted rather upon a political account in what they did, than as complying with *the Zeal* of their Ministers in putting him to death. For the Reader must know, that *Servetus* was by birth a *Spaniard*; that consequently he was only a stranger in *Geneva*; that he had occasioned commotions in the city; had been often desired and commanded either to be quiet, and live peaceably among them, or depart; and had been obliged to leave the city. But he would return, and would not give over his endeavours to draw disciples after him, but *would spew out his venom*, to the disturbance of the people, and in breach of the peace, where he could pretend no right to do so: And that therefore it would seem the Magistrates proceeded against him, as a seditious, factious, turbulent fellow, a troubler of the peace of the city in which he was but a stranger, as well as an horrible obstinate blasphemer. But, 3. Supposing that his death had been as unjust as his Friends would have it, and that *Calvin* had been as active and guilty in this matter as his enemies pretend; yet, why should this be imputed to him as a crime more than others? He was not singular in the opinion, that some Hereticks, in some cases, might and ought to be punished with death. So far from it, that it was the general opinion of the Protestants in his days. Not only did *Bucer* and *Melanchthon* approve of the Sentence against *Servetus*, but most of the greatest Lights in the world then did. We need not pass the seas for vouchers, since every body knows, that the good-natur'd *Cranmer* and our English Reformers were clearly of the mind, that *Servetus* ought to suffer death. Why then should *Calvin* alone be blamed, for that in which the

Reformers generally all over Europe agree with him? Few, if any, ever used more pains to convince and reclaim a Gainsayer, than he used with *Servetus*; and after all, it can hardly be shewn, that he any otherwise consented to his death, than by not openly declaring against it; and, as far as we know, it is certain, that he was not more active in it, than the other Ministers of Geneva. For our parts, who are against punishing Hereticks as such, were we to give our judgment in this present case, it would be this, That if any should suppose Hereticks might and ought to be punished with death, and that it was acknowledged that *Servetus* was one of the worst of them; yet, since he was thought by many, and that not altogether without cause, to be *crazed* and *wrong in the head*, they did him too great an honour to bring him to the stake; and that they would have done better to have sent him to a *Mad-House*, and tried by proper management, to have brought him to himself: And that if Princes and States had treated many of his followers, who seem to have been a little wiser than their Master, in this manner, it had been better for the wretches themselves, and the World had been no losers, if their labours had been buried, as they deserved, in everlasting oblivion."

[*The following is a translation of an ancient Welsh treatise on* RURAL ŒCONOMY, *which is generally called the* Welsh Cato. *When it was written is not known; but it is said, that there are many copies of it about* Wales, *in manuscript, from three to four hundred years old and upwards, which shew that it was written at a very early period, considering the subject; and that it was popular in that country.*]

TRANSLATION.

CATO GYMRAEG OR RURAL OECONOMY OF THE ANCIENT WELCH.

Behold the Counsels of a Wise Man, who was called Gwallter of Henlai, giving instruction and advice to all owners of land; and should they follow his instruction, to improve them, as it is said in the sequel.

THE first thing is to guard against the uncertainty of the world, for he who may be uppermost at the present hour, in truth, may be the lowest at another time. Thus the rich frequently falls into poverty; and the poor often times becomes rich. I do therefore beseech thee to regulate thy concerns of life, according to thy ability and thy income, and not to exceed that. Shouldest thou be able to increase the profit of thy land and tillage, thy cattle, and thy other means, lay that by in store

for thyself; the reason for which is, lest that the corn should fail, or in case the cattle should die, or that fire should take place, or any other untoward accidents, then what thou hast kept in store is thine. But, shouldest thou expend the produce of thy store and the rent of thy land every year, and one of those untoward events take place, thou wilt then be obliged to borrow; with respect to which the wise says:—"*He that borrows of another will loose his own property*;" or, as is done by the unthrifty,—"*Sell for ten shillings, and buy the same goods from the sume person by and by for one pound*:" And the wise again, says,—"*He that saves himself from afar, close at hand shall he be cut off.*"

Thus, there are many people possessing a great extent of land, and who know not how to manage it to advantage; therefore it is not the less necessary for thee to be œconomical on the land of another person, than on thy own land, shouldest thou be living on it. I will inform thee of the reason: If thou wert to occupy land, which is not under foresight and good management, but the income is expended and wasted every year, and that person meets with trouble and loss, he will have nothing wherewith to help himself.

Beware that thou takest not the property of another wrongfully: neither invent a falshood of any one, out of desire for his property; or to injure him: For, as the wise says,—"*What is got by force may flourish for a year, but at last it will vanish.*"

Again, be not too oppressive to thy tenants: Do so that God and men may pleased with thee. Therefore, thou art to take their goods by little at a time, and then they will nevertheless have a sufficiency; and thou shalt have received much, when it comes to be reckoned.

And further, love thy neighbours; and merit of them to love thee also; for rectitude is good in every situation. Keep thy tongue likewise from speaking to the disparagement of any one. And, of the wealth, which God may have given thee, expend it justly and without disgrace. And, also, when thou art laying it out, remember four things: one is, how much thou givest, to whom thou givest, and at what time thou givest: that is, give before thou art obliged to give; for better are two shillings before they are intreated than ten against the inclination. The second is, if thou givest thy property, give with good will, and thou wilt receive two-fold thanks; and if thou givest through compulsion, thou hast lost the gift and the thanks. The third, give thou according to the state and condition of the person, as near as it may be in thy power and ability. The fourth is, look thou into the necessity of the poor man, and give to him heartily, so that thou mayest have recompense for it from God and men. If thou makest a present to a great man, let the gift be according to the magnitude of what thou seekest, if it should happen that thou art to ask a favour of him.

Let it be thy business, to put thy land in a state of occupation; and rent it to such honest men as shall be faithful to thee.

Look thou also, what may be thy produce, with respect to gardens, orchards, pigeons, or other birds, and what they may be worth each year in general; after that, how much ground thou hast to raise food upon: and how many acres of pasture: and what their value, if thou wert to sell them without loss. Let that be in store against the time thou mayest want.

Know, further, what quanitity of seed goes, to an acre, of every sort; and how much thou wilt obtain of increase upon it: and, it may be that thy servants should say they have sown more than they have, and thence will arise deceit to thee: therefore observe with thine own eye, or of a confidential one for thee, during the time of sowing.

Divide thy land into three portions, that is, for summer, winter, and spring; and work thy fallow in season. Further, thy ploughmen should plough nine score acres yearly, of one sort with another.

The quantity in an acre is this much, forty yards in length and four in breadth; the length of that yard being sixteen feet and a half, according to the king's foot. And, when the furrows are all counted, they will be found to contain the length of six miles, if each furrow were placed at the end of another. And, feeble is the horse, or the ox, which will not go the distance of six miles from home, and return home again at night. For that reason I say, that a plowman is able to plough nine score acres in the year: and, know thou, that there are fifty-two weeks in the year; and, eight weeks for those are Sundays and holidays; and there are forty-four for labour.

Let the horses and the oxen be well kept, which thou hast for ploughing; for, by not feeding them well, thou dost suffer great loss in both ways, with respect to the labour and also the cattle. Take no bailiff or other servants, without knowing that they are honest and void of deceit; and especially thy barn-men and thy shepherd; for these, except they be honest, can deceive thee greatly.

When thy servants begin to plough, to sow or to fallow, be with them during the whole of that day; and take heed that they do as much afterwards daily, except there should be just cause to prevent them: and, thus look after them frequently, and they will act better, and they will stand more in awe of thee.

A plowman with a set of oxen and two horses, will work better than with a plough drawn entirely by horses, if the land is stony, and more expence attends horses than oxen; and a plough with oxen will, in the course of the year, go over as much as a horse-plough: that is, except the ploughman deceives, by not letting the horses go after their own will and pleasure; and where there is stony land, a horse-plough will not go without stopages; but the ox-plough will proceed. Besides, the cost of a horse is

much greater than of an ox; for I can tell thee that, from the feast of Saint Luke to the first of May, I should assign for the horse, a sixth part of a measure daily; and the value of twelve-pence of grass in the summer, and a penny every week on account of his shoes, which altogether amounts to six score pence, without reckoning his litter, which is fourpence-halfpenny. Every ox ought to have, besides his grass, three sheaves and a half of oats every week, during the winter and the spring; and in settling that rate, thirty of those sheaves are made equal to the measure of oats; and twelve-pence are assigned for his pasture in summer; and thus the ox will cost three shillings a year, besides the straw. When the horse is old, nothing can be had from him besides his skin; but when the ox is old, with the value of twelve-pence of grass, he will be worth as much as may have been given for him.

[*To be continued.*]

ORIGIN OF NAMES.

THE origin of names is a subject which seems to have been, hitherto, rather superficially treated; and there is reason to believe that, from the surname may be drawn very probable conclusions, respecting not only the trade or profession of the family's founders, but also their bodily pecularities, qualities, accomplishments, or defects, and the degree of respectability in which they were held; remarkable accidents which have happened to particular persons, are also frequently recorded in their surnames.

Those resulting from personal description, are probably much older than those from trades or professions; these not having been regularly exercised by particular persons, till nations were considerably advanced in civilization: for before that period, every man was his own smith, carpenter, mason, &c. and every man made his own cloaths and shoes. But, in the earliest times, it was necessary to distinguish one man from another, which could only be done by pointing out personal qualities, or places of residence. For *John, the son of John, or William*, would suit more than one; but John Crookshanks, the son of John, could only suit a bandy-legged man; and thus Mr. Swift, Mr. Light foot, Mr. Golightly, Mr. Hopper, Mr. Ambler, and Mr. Walker, drew their names from the bodily agility of the first bearers and Mr. Ironsides, Messieurs Saunter, Onslow, and Waddle, from the contrary quality.

The Pains, Boils, Akenheads, Akensides, Toothacres, and Anguishes, owed their appellations to the dolorous sensations of their ancestors: while the Smarts, the Wilds, the Gays, the Merrys,

and the Bucks, announce their descent from a set of happy thoughtless sinners of the earliest ages.

Several respectable families seem to have originated from foundlings, and their names may possibly point out the places where they were exposed. Among these are Townsend, Lane, Street, Court, Stair, Barn, Stables, Grange, Orchard, Croft, &c.

Bastards have not only their birth indicated by their surnames, but also the degree, rank, or station of their parents; thus Misson, Goodyson, Anson, Nelson, and Bettison, were called after their mothers' names, when those of their fathers were unknown: but Misson, and Goodison, were visibly the produce of the *faux-pas* of Miss and of Goody; whereas An-son, Nel-son, and Beti-son, &c. were the slips of dairy and milk-maids, or other girls in low situations. The like distinctions may be traced in illegitimates, whose fathers were known. Masterson and Stewardson, shew the children of the master and steward; while Robertson, Jackson, Johnson, Thomson, Wilson, and Stephenson, were the misbegotten offspring of hinds, labourers, and servants.

Surnames often help us to guess at the place where the heads of families were born. Probably the name of Perry was given to some pleasant, brisk Worcestershire lad, and that of Perkin to one of a like description, born in one of the cyder counties, of a weaker frame of body.

In process of time, when men began to attach themselves to particular callings, professions, and trades, they also began from them to apply the surnames of Smith, Mason, Carpenter, Butcher, Baker, &c. in the manner still practised in large inns, where we may daily hear persons called by the additions of their offices, as John Oister! Betty Chambermaid! Sam Boots! &c.

LONDON BRIDGE.

LONDON Bridge was first built of timber, in the reign of King Henry, II. A. D. 1154. Before that time there was no Bridge at all, but a ferry supplied the place. The ferryman and his wife dying, left the ferry to their daughter Mary, who, with the wealth of her parents, and the profits of the ferry, built a Convent for Females at the upper end of St. Mary's, to which she gave the profits of her ferry after her death. This Convent was afterwards converted into a College of Priests, and one *Vetes*, and some others of the fraternity, built the timber bridge. In the reign of King John, A. D. 1209, *Mercer*, *Alman*, and *Botewright*, wealthy merchants of London, built the bridge of stone, and several houses were built upon it; and in the year 1212, the bridge took fire at both ends, and was burned down, and upwards of 3000 persons were destroyed.

POETRY.

ORIGINAL.

ELIGIAC POEM.

THE ſun declines, his ſetting beam
Juſt glimmers on the mountain's brow,
The dusk'y plain is dimmly ſeen,
And dimmer ſtill the vale below.

The wind is huſh'd and ſoft the air,
Deep, ſolemn ſilence reigns around,
In forms phantaſtical appear
The ſhadows trembling o'er the ground.

Serious, penſive and alone,
With wand'ring foot-ſteps ſlow I ſtray,
And trace a limpid ſtream adown
The mazy windings of its way.

Till bord'ring on the wat'ry glade
An aged grove of mournful Yew,
Shedding beneath a diſmal ſhade,
Ariſes dark'ning to my view.

Thither in ſilence let me go!
For there the grave of Daphnis lies,
For whom my tears ſhall ever flow,
And heart-felt anguiſh ever riſe.

My friend he was, a friend ſincere,
No ſordid purpoſe e'er poſſeſs'd,
No mean reſolve, or ſlaviſh fear,
His gen'rous, noble, manly breaſt.

How oft the tear of pity roſe,
When ſorrow's children told their grief,
Touch'd with compaſſion at their woes,
He ne'er refuſ'd to grant relief.

But ah! a fatal ſummons came,
When life was in her brighteſt bloom,
Blaſted his hopes of riſing fame,
And doom'd him to an early tomb.

Juſt as he cloſ'd his eyes in death,
Ere yet his ſpirit wing'd her way,
He call'd me with his parting breath,
And lowly whiſp'ring thus did ſay.

"Behold, my friend, a dying worm;
"That fondly boaſts the name of man,
"A being, feeble, frail, forlorn,
"Its longeſt life a trifling ſpan!

"This life is nothing but a name;
"With vice, and care, and want oppreſt,
"We taſte no joys unmix'd with pain,
"Deluſive pleaſures at the beſt.

"Our thoughts are ever on the wing,
"In ſearch of greater good to come;
"The future never fails to bring
"Diſguſt and diſappointment home.

"How ſoon diſcloſ'd the airy ſcheme
"Of wealth and honour, mortals frame!
"Of fancy'd bliſs they gaily dream,
"Then wake to ſorrow, toil and pain.

"The roſy fluſh of vig'rous health,
"The fires that light the ſparkling eye,
"With all the charms of gaudy wealth,
"Muſt quickly languiſh, fade and die.

"Virtue's the root whoſe golden ſhoot
"Bloſſoms with joys that ne'er decay,
"An harveſt bears of gladſome fruit
"To ſoothe or drive our cares away.

"True virtue brightens death's dark gloom,
"Diveſts the tyrant of his frown,
"And opes a proſpect from the tomb
"Of future bliſs in worlds unknown.

"There ſhall the ſoul with new-born pow'r,
"Releaſ'd from earth's diſtreſſing load,
"Unite with angels, to adore
"The grace and glories of her God.

"Love then, my friend, fair virtue's cauſe
"Tread this delightful, heav'nly way,
"Obey her pure, her ſacred laws,
"And never from her dictates ſtray.

"The world is tempting, nature frail,
"From vice tho' reaſon bids abſtain,
"Weak reaſon little can avail,
"When ſenſe aſſumes the looſen'd rein.

"Check guilty pleaſure in the bud,
"Before her leaves are fully blown;
"The tender ſtalk is ſoon ſubdu'd,
"The riſen tree is ſcarce o'erthrown.

"Adieu, my friend, my ſpirits fail,
"Thick, gloomy night ſurrounds my eyes;
"Bear me ſome angel through the vale
"Of death, to peace in yonder ſkies!

He ceas'd: his soul forsook her clay,
Mounted on wings of swiftest flight,
To realms, where one eternal day
Blazes with beams of heav'nly light.

THE HERMIT:

A FABLE.

DEEP in the bosom of a wood
An Hermit's grot sequester'd stood,
His mossy honour's Time had shed
In wild luxuriance o'er its head;
And Flora deck'd the awful ground
Profuse with sylvan charms around:
Meand'ring thro' th' Elysian scene
A lake irriguous bath'd the green,
Now dashing o'er the rough cascade,
Now silent winding through the glade.
Convinc'd that Nature's wants were few,
That sage from hence his liquor drew;
Nor e'er indulg'd the sensual meal,
But cull'd the product of the vale,
The vale by bounteous nature stor'd,
Both deck'd his grot and fill'd his board.

A youth supriz'd at such retreat,
Explor'd the Hermit's tranquil seat,
And thus inquisitive began—
Say, rev'rend father, why that man
To thee no social charms displays,
And solitude consumes thy days?

My youthful son reply'd the sage,
Whose head proclaim'd experienc'd age,
Survey the globe, its manners scan,
One gen'ral aim engages man,
With anxious toil we onward press
To reach the goal of Happiness;
Yet all a path respective claim
To seize the object of a dream,
And ridicule each other's scheme.

Youth the pursuits of age derides,
And down Life's flatt'ring current glides;
Love, Mirth and Frolic spread the sail,
Soft Pleasure fans a wanton gale,
And points out with her magic wand,
The port of bliss, the wish'd for land;
The faithless land a port denies,
And nearly gain'd delusive flies;
Again pursu'd, again it cheats,
Now seems t'advance—and lo! retreats.
Thus youth pursues the fleeting coast,
Till in Debauch'ry's Syrtis lost.

Does peace enrich (allur'd by show)
The circlet of a royal brow—
Studded with gems the toy adorns,
But wounds the head with latent thorns,
The stings of fear on thrones await,
And damp the joys of regal state—
A traitor's steel, or poison'd bowl
Suspected, rack the Monarch's soul.
Yet half mankind amaz'd I see
Sighs for this glitt'ring pageantry.

When Age draws near with tott'ring stride,
And chiling, stops the purple tide,
The warm pursuits of Youth retreat,
And bliss on treasure seems t'await—

"If cries Avaro, to my store
"Great Jove wou'd add but so much more,"
Jove nods assent—and he is blest,—
No fears ideal rack his breast.—
When round his dome the tempest scowls,
And loud in every crevice howls.
Avaro hugs his treasure fast,
And hears a thief in ev'ry blast;
Or dreads the curse of being poor,
And feels that curse amid his store.

Thus all thro' diff'rent mediums view,
The flatt'ring shade which all pursue,
The flatt'ring shade, o'ertook by few,
To me, tho' strange, it seems to dwell
Beneath a silent moss grown cell:
Here I the works of nature scan,
Sequester'd from the scenes of man,
Convinc'd we search for bliss in vain,
In Pleasure, Royalty, or Gain.

The SHEPHERD *and the* VISION;

A FABLE.

AS Collin one morning went a maying
Thro' bow'ry retreats of the grove,
The wood-lark such fancies was playing
As Philomel could not improve.

While he to the Syren's sweet lays
His eager attention devotes,
Through music's meander he strays,
Now sinking, now swelling the notes.

At length, he, in ecstacy cry'd,
"Ah! where could this science be found!
For whom is this minstrelsy ply'd!
"For whom is this banquet of sound!"

Said a vision, "'tis meet that you know,
"The minstrel addresses each note
"To Him from whom bounty but flows,
"Who taught ev'ry grace to her throat;

"Who now in benificence gives
"Parental delights to her breast,
"From whose open hand she receives
"Support for the young in her nest.

"Deem not that the notes from the ſpray
"E'er prove as a waſte of ſweet ſound,
"For heard and approv'd is each lay——
"Each lay the God's praiſe doth re-ſound.

"Deem not that the flow'rets that blow,
"And breathe in the lonely retreat,
"Their ſweets to the wilds but beſtow,
"As incenſe they offer each ſweet.

"Ten thouſand pure beings ſtill rove
"Unſeen by corruption's groſs eye,
"To join in each ſong of the grove,
"Each off'ring to waft to the ſky.

"Though *man* never waken'd ſweet praiſe,
"Though thankleſs his boſom were found,
"Chaſte anthems the woodlands would raiſe,
"Hallellujahs the vallies reſound.

"Why were his vaſt faculties giv'n,
"To light him, why reaſon's bleſt beam,
"If he leads not the chorus to heav'n?
"If his *gratitude* proves not ſupreme?

"O youth! this thy duty obſerve,
"So ne'er ſhall thy pleaſures decay;
"Twill prove thy beſt honour to ſerve,
"Thy glory 'twill prove to obey."

Each morning to ſongs of pure praiſe,
Lyre-like while thou tuneſt thy heart,
Immortals ſhall liſt to thy lays,
As thou to yon wood-poet's art.

ODE *to* CONTENTMENT.

SAY, thou lovely-featur'd maid,
In thy rural charms array'd,
With thy cheek of roſy hue,
Lip ſo ſweet, and eye ſo blue,
With thy breaſt ſo ſoft and fair,
Iv'ry neck and auburn hair,
Goddeſs of the peaceful plain,
Wilt thou rank me with thy train,
If I quit the gorgeous Court,
Pride, and every gay reſort,
And to meads and vallies fly,
Silver ſtreams and azure ſky,
Cooling grots and bow'ring groves,
Smiling vallies, green alcoves,
There on violets banks along,
And tune to thee my artleſs ſong?
Wilt thou all thy joys impart,
And with rapture raiſe my heart?
Then with joy I'll quit the Court,
Pride and every gay reſort.

POOR MARGUERITE.

BY MRS. ROBINSON.

SWIFT o'er the wild and dreary waſte
A nut-brown maid was ſeen to haſte;
Wide-waving was her unbound hair,
And ſun-ſcorch'd was her boſom, bare!
For Summer's noon had ſhed its beams
As ſhe lay wrapp'd in fev'riſh dreams;
While on the wither'd hay-ſtack ſide,
By turns ſhe ſlept, by turns ſhe cried—
"Ah! where lies hid the baſam ſweet,
"To heal the wounds of Marguerite?"

Dark was her large but ſunken eye,
Which wildly gaz'd upon the ſky;
And ſwiftly down her freckl'd face
The unfelt dews began to pace;
For ſhe was lorn, and many a day
Had all alone been doom'd to ſtray:
And many a night her boſom warm
Had throbb'd beneath the pelting ſtorm:
And ſtill ſhe ſigh'd—"The rain falls ſweet;—
"It bathes the wounds of Marguerite."

Acroſs the waſtes of printleſs ſnow,
All day the nut-brown maid would go;
And when the winter moon had ſhed
Its pale beams o'er the mountain's head,
She on a broomy pillow lay,
To watch the tardy glimpſe of day;
While the cold breath of dawn-light flew
Acroſs the fields of frozen dew:
And then ſhe cried—"The air is ſweet;
"It fans the breaſt of Marguerite!"

The weedy lane ſhe lov'd to tread
When ſtars their twinkling luſtre ſhed;
While from the lone and ſilent cot
The watchful cur aſſail'd her not,
Tho' at the beggar he would fly,
And fright the trav'ller paſſing by;
But ſhe ſo kind and gentle ſeem'd,
Such ſoftneſs in her dark eyes beam'd,
That ſavage fierceneſs could not greet
With leſs than ſmiles—poor Marguerite!

And why did ſhe, with ſun-burnt breaſt,
So wander, and ſo ſcorn to reſt?
Why did the nut-brown maiden go
O'er burning plain and waſtes of ſnow!
What bade her fev'riſh boſom ſigh,
And dimm'd her large and hazle eye;
And ſtole the hour of ſlumber ſweet
From the ſcorch'd brain of Marguerite?

Soon ſhalt thou know; for, ſee how, lorn,
She climbs the ſteep of ſhaggy thorn!
Now on the jutting cliff ſhe ſtands,
And clasps her cold but ſnow-white hands:
She ſighs "Farewell!" and, bending ſlow,
Looks trembling on the main below
And liſt'ning, ev'ry wave to hear,
Calls from the deep her Henry dear!
Then topples from the rock, to meet
The plighted love of Marguerite!

FOR THE CONNECTICUT MAGAZINE.

ODE to SPRING.—by THEODOSIA.

I.

QUEEN of seasons, lovely spring,
What distant happy clime detains
The lingering wheels of thy refulgent car?
What unknown charm detains thee far
From these expecting, mourning plains?
What soft enchantment binds thy zephyr's wing?
Silent on the leafless tree
Hangs the rural muses lyre;
Still she waits in vain for thee,
Waits till thou the song inspire.
The field, the grove, the garden mourn thy stay:
O lovely queen of seasons, come away!

II.

Gentle zephyrs wake and rise
Shed your silken wings, and bear
On her bright enamel'd car,
The beauteous nymph to our desiring eyes!
Come bounteous nymph in all thy charms array'd,
And bless the field, and bless the rural shade!
Stern winter with his dreary train
At thy approach shall leave the plain;
And nature o'er the russet mead
Again her verdant mantle spread;
Thy presence shall the grove inspire,
And bid the various artless choir,
Sweet warbling pour the gratulating strain.

III.

Queen of seasons, come away!
Time invites, and nature sues;
Fancy spreads her wing to meet thee,
Fancy hand maid to the muse;
Rural muse that waits to greet thee
While reclin'd in pensive guise,
Silent she deplores thy stay,
Oft she lifts her longing eyes,
And now she ruminates the long neglected lay.

IV.

Fancy never waiting long
Ever active, ever young,
Now with wild ungovern'd fire
Snatches quick the muses lyre

And come ye powers of harmony she cries;
Come bring the song to hail your queen;
Bid every tuneful accent rise:
I see afar her radiant car;
She comes! she comes to bless the rural scene.
O'er yon wide extended lawn,
See! by gentle zephyrs drawn,
With easy grace her glittering chariot glides:
A thousand gems resplendent from its sides
Reflect the lustre of the solar ray:
Fair treasure of the vernal moon,
Which courteous nature bids adorn
With purest elegance the rising day.

VII.

And now behold the beauteous queen!
Drest in a robe of lively green
That cheers the gazing eye:
Green in the ground, but o'er it spread
Wrought with inimitable skill
Beyond description's boldest quill,
By natures animating hand,
A various rich embroidery glows;
And though the work no real error knows,
All with the nicest care exactly plann'd;
The tints in seeming, sweet confusion lie;
Here shines the purple, there the red,
Here yellow, snowy white, and azures lovely die.

VII.

While irregularly gay,
Fancy thus attun'd the lay,
The muse arose (with brow severe)
In all her dignity, and said,
Fancy, stop thy wild career,
Behold, impetuous helpless maid:
With erring hand wouldst thou presume
The laws of nature to controul?
Dost thou accuse the lingering spring,
Who canst not cause one flower to bloom
Or paint one summer insect's wing?
The circling seasons all fulfill
With steady course, his sovereign will
Whose awful mandate bade them roll,
Whose orders nature hears from pole to pole

VIII.

At his command, returning spring
Shall pour her blessings o'er the plain:
Till then thy airy flights restrain,
Nor touch my darling lyre again
Till nature bids thee sing.
Then shall the fields their charms resume,
The flowery tribes renew their bloom;
Soft warbling from the fragrant spray,
To hail the lovely vernal day;
Sweet music rise from birds of various wing.
Their tribute to the hand divine,
The rural scenes shall gladly raise;
And nature's every voice shall join
The hymn of undissembled praise.
Then shall my long neglected lyre,
(If nature's Lord the song inspire,)
Awake to rapture every tuneful string.

FOR THE CONNECTICUT MAGAZINE.

THE RECOLLECTION.

ENNA, dear girl!—to thee I dedicate these lays:
Kindly accept the tribute of a friend unknown;
Thou hadst my love in earlier, happier, days,
Twas then fallacious hope, dared mark thee for my own.

How blest I've been, when at the close of day I strayed,
While my officious fancy traced my future years;
In each ideal scene thy friendship was displayed,
And e'en thy fancy'd smile dispell'd my gloomy fears.

O perfect happiness!—thought I, extatic bliss!—
To call my Enna, friend, and hold thee to my breast,
Expatiate on thy charms; then fondly steal a kiss;
And haste the tender raptures, language ne'er express'd.

The joys which friendship only gives, with thee to share;
By making thee partake, each pleasure to augment;
In all thy real griefs an equal part to bear,
And with thee travel 'long the path of life content;

Together offer praise devoutly morn and even,
Grow old in virtue, and bow'd with weight of age,
Calmly then resign, and find a peaceful haven.
This was my fancy'd life; this did each thought engage.

National Legislature.

JOURNAL OF THE PROCEEDINGS

OF THE

SECOND SESSION OF THE SIXTH CONGRESS OF THE UNITED STATES.

Began and held at the City of Washington on the 3d Monday of November, 1800.

HOUSE OF REPRESENTATIVES.

DECEMBER, 5. *Mr. Griswold in continuation.*—It was undoubtedly a subject of sentiment: and subjects of such a kind must be guided by feeling. Various opinions, therefore, may naturally be expected. His opinion was, that the national sentiment called for the erection of a structure, correspondent in size to the character of the man to whom it was raised.

The general outlines of the bill might now be adopted; and if there existed a variance of opinion, the subordinate members of it might be modified.

Mr. H. Lee said, if it were the wish of gentlemen to avoid the adoption of measures, commemorative of the talents of that great man we have lost, it would be candid in them to tell us so at once. For his part he saw little difference between the adoption of the amendment and the rejection of every plan proposed that was adequate to the occasion. Sir, said General Lee, there is not a rich man in Europe who loses his mistress that does not raise a trophy to her memory; and shall it be said that we, who have sustained the most irreparable loss in the death of our chief, shall it be said that we refuse to pay him those honours which are lavished so liberally upon such inferior objects? If you do not mean to come forward on the occasion, say so.—Then we shall understand the reason of opposition to the ground taken by this house last session. As yet no reasons had been assigned for abandoning it—We then declared that we would act. We exhibited a spirit worthy of the immortal Washington, worthy of the dignified character of this house.

But should this honourable spirit, kindled by an enthusiasm, in the virtues and talents of our departed benefactor, subside, and be chilled by the adoption of the proposed amendment, he would condole with the house: and would rather they would be silent for ever than disgrace themselves and their country by so subordinate an act.

It is true, Sir, that the celebrity and the glory of Washington hang not on our plaudits. History will transmit to posterity the lustre of his fame glittering with untarnished purity. It is not in our power either to increase or diminish it. But, Sir, we may imitate his virtues and his great example. We are deeply interested in holding them forth as illustrious models to our sons. Is there, then, I ask you, any other mode for perpetuating the memory of such transcendant virtues, so strong, so impressive, as that which we propose. The grandeur of the pile, we wish to raise, will impress a sublime awe on all who behold it. It will survive the present generation. It will receive the homage of our children's children; and they will learn that the truest way to gain honour amidst a free people is to be useful, to be virtuous.

This will not be the act of an individual. It will be the act of a Government expressing the will of a great Nation.—Seize then, I pray you, seize with rapture the occasion that is now presented thankful to the Supreme disposer of events for giving you an opportunity of rearing some future Washington. This is a great object; frown then upon all the little efforts made to defeat it.

It is certainly true that if you erect a Mausoleum, you must expend some public money. But are you not the guardians of the public treasure? Does not the selection of the best objects which to appropriate it to, devolve on you? And can there be a greater, a more patriotic purpose, than this? Is it not your duty to promote the public good; and can that be more completely promoted in any other way? The sum asked is seventy thousand dollars. Who can shew me in what manner the same good can be effected by so small a sum?

But, it is said, that the bill vests a discretion in the secretaries, and they may exceed the estimate. But, are the Secretaries unworthy of confidence? Do not we know that we may safely rely upon them? Besides, if thought expedient, the expenditure may be limited. Thus surely, without prodigality on the one hand, or parsimony on the other, you may do honour to yourselves and your country.

Mr. Macon did not pretend to know much about that kind of things proposed by the bill; but he believed from the little he did know, that such a thing had not been attempted for a thousand years. The expence attending the proposed measure, had been treated lighty. For himself, he was not disposed to consider seventy thousand dollars a trifling sum. He thought it a great sum: and believed every man in the country thought as he did. In forming his idea of any particular sum he was not carried away by

the visionary notions of speculation; he looked at the labour it required to produce it: and he well knew how hardly earned was the money from which this enormous sum must proceed.

He further believed that no man could tell how much the Mausoleum would cost. The seventy thousand dollars was probably only a beginning; and when the object was once begun, experience tells us that we must finish it at all events, let it cost what it might. The base was fixed at an hundred feet. Why not decide its other proportions? Did not the silence of the bill on this point shew the ignorance of gentlemen? All was doubt. What strengthened his opinion of the total want of information, was the exhibition last session of two estimates; one of which was predicated on a base of sixty feet, and required sixty seven thousand dollars; the other was predicated on a base of one hundred feet, making the structure nearly three times as large, and required only seventy thousand dollars. Could this be correct? Both estimates certainly could not be true. The probability was, that neither could be depended upon. For what purpose was this great mass to be raised? He saw no good purpose likely to be answered by it under the sun. Can stones shew gratitude? If the nation wished to shew its gratitude, let them do it by making the history of the life of *Washington* a school-book. Our children then will learn, and imitate his virtues. This will be rendering the highest tribute to his fame, by making it the instrument of enlightening the mind and improving the heart.

While there are such rational modes of distinguishing the memory of *Washington*, can Congress so far forget the interest of the country; can they so far forget their own duty, as to expend millions in acts of useless and pernicious ostentation? Since the invention of types, monuments are good for nothing. The records of history will remain long after their decay or destruction.

We are told that the best modes of perpetuating the memory of *Washington*, is to erect a Mausoleum. I have heard, said Mr. Macon, of *Aristides*, I have heard of *Hamden*; but I never heard of monuments raised to their memories. Yet their virtues shine as bright now, as they did while they lived. I have heard of a place called Westminster Abbey, full of the monuments of Kings; yet, notwithstanding these grand memorials, I have heard very little of them after they left this world, and I question very much whether any man, let him have heard what he may, if he were to go there, could tell one of them from the other.

But, it is said, that the monument, proposed by the amendment, may be thrown down and destroyed by mobs or school boys. God forbid this should ever be the case. I do not believe this possible. If it were made of glass, frail as it is, it would be safe; all would revere, all would respect it.

The house is told by one gentleman, who advocates the Mausoleum, that a rich man in Europe cannot lose his mistress with-

out raising a monmument to her memory. Was this gentleman serious when he made this remark? Would he place the memory of *Washington* on a footing with that of a rich man's mistress? Better, far better, would it be; more honourable to the Government, and more conformable to the wish of our deceased friend, to devote the seventy thousand dollars, designed for a Mausoleum, to the education of the poor. Then, indeed, we might flatter ourselves with having extended the empire of his virtues, by making those understand and imitate them, who uninstructed, could not comprehend them.

If he thought that by raising a magnificent monument to *Washington*, he could give duration to his fame, or carry his name into a single country which it had not reached, he would give the measure his support. But no such effect would be produced. It might indeed adorn this city: and that was the only plausible argument in favour of it.

Before gentlemen act in this business, let them look to Egypt; there they will behold precedents in profusion; men made gods, and statues, and monuments, and mausolea, covering the whole face of the country; and where will they find the virtues or the talents of the men they meant to commemorate? Now is the time to oppose this monument mania.—*Washington* is admired and beloved by all. No one can be charged with a desire to diminish his fame by opposing a useless expenditure of money. The precedent we now establish will be auspicious to our future measures. If we decline raising a Mausoleum to *Washington*, no man who succeeds him can expect to have one reared to his memory. On the other hand, if we now raise one to *Washington*, every pretender to greatness will aim at the same distinction.

Mr. Macon concluded, by declaring himself hostile to the bill, and friendly to the amendment, because it proposed a plan that was more rational, more œconomical, and more conformable to the resolve of the old Congress, than contained in the bill.

The Committee then rose without coming to any decision, reported the progress, and obtained leave to sit again,

Dec. 8. A report was made unfavourable to the memorial of S. H. Smith, and T. Carpenter, desiring admission within the bar to take the debates.

The report of the committee of claims on the petition of Oliver Pollock, which is unfavourable to the prayer of the petitioner, was agreed to by the house.

(To be continued.)

Hiſtorical Chronicle.

FOREIGN ADVICES.

LONDON, JAN. 23.

THE Imperial Parliament, on its opening yesterday, was chiefly on business *pro forma.* The Right Hon. Henry Addington, was unanimously re-elected Speaker of the House of Commons.

JANUARY, 26.

Yesterday we received Paris Journals to the 21st. inst. inclusive. They are full of important matter, which, together with other intelligence, we have to communicate, will not fail to rouse the national spirit, and recall the true character of Englishmen.

The official paper of the French government announces the signature of the neutral Convention at St. Petersburgh on the 16th December, by the ministers of Russia, Denmark, and Sweden, as principals; and by those of Prussia the next day, as acceding to the treaty.

The Moniteur contains an order of government prohibiting any further captures to be made of Russian vessels, and enjoining those of the Republic to give aid and assistance to the Russian flag. The same paper announces in an official letter from the commander in chief in Italy, that he will subscribe to no armistice for that country, which shall not be preceded by the surrender of Mantau, Peschiera, Ferrara and Ancona. The Chief Consul next commands an army of observation to be assembled at Bourdeaux, under a lieutenant-general, who is to correspond with the minister at war, and with the ambassador of the Republic at Madrid. A general review of the several squadrons in the ports of Brest, Toulon, Rochefort, and L'Orient, is ordered by the minister of marine to take place upon the 20th of February.

The official paper of the 21st instant contains also a translation of the late order in council for the detention of Swedish and Danish ships, which the new ally of Paul the first does not blush to call "the greatest violation of the rights of nations and of sovereigns, that the madness of ambition, avarice, and despotism ever

dictated to any government." The Moniteur observes upon this order in a note, that it makes no mention of the court of Berlin, "because the electorate of Hanover is too near Prussia."

If there were any difficulty in understanding the observation of the Moniteur, it would be in our power to remove its obscurity, by making known what we have for some time been informed of, the intentions of the king of Prussia to occupy both the electorate of Hanover and the more important city of Hamburgh, our last key to the continent of Europe. Under what pretexts, with what views, and with what certainty of not being forced to exceed his intentions his Prussian majesty has taken this resolution, we cannot at this moment explain. There is certainly candour in the manner in which it has been made known, and there is no doubt of the repugnance with which his majesty would be driven to the extremes of hostility to this country.

Hamburgh, as we have more than once ventured to intimate, might be occupied by the Prussians as guardians of the neutrality of the north of Germany, and our connection might be more safe and permanent with the continent under the king's auspices, than it can be considered from the good will and weakness of the senate. But what motive will be assigned for taking possession of Hanover it may not altogether become us to predict, although under the present circumstances of the continent, it is very unlikely it should remain unmolested under the government of its regency.

Such is the information which it is our duty to communicate to the public, and it would be misplaced and unprofitable to attempt to throw any veil over the importance of the unhappiness of its contents. The French government, profiting of the unaccountable madness and depravity which disfigure, disgrace and dislocate the continent, will evidently succeed in their project, of shutting us out from the rest of Europe, unless the court of Berlin shall faithfully and vigorously defend the neutrality of Hamburgh. The army of observation at Bourdeaux, governed by the ambassador Lucien Buonaparte at Madrid forbids us to expect that our connection with Portugal will very long survive. We owe it only at present to the policy of Buonaparte, who would not expose the Brazils and Goa to the enterprizes of this country. The surrender of Ancona, exacted by the Republic, and the ruin of the house of Austria, very plainly tell us that we shall soon be cut off from Trieste and the Adriatic Sea ; as the dependence of Naples upon Russia and the interference of the latter power in his favor, as strongly indicate that we shall be cut off from the coasts of Sicily and Naples.

FEBRUARY, 4.

Mr. Pitt has given notice of the opening of the budget very early this year. It is to be brought forward this day fortnight.

The amount of the loan wanted is said to be 21 millions.—This intelligence produced some effect upon the funds yesterday.—The three per cents. which opened at 56 7-8 sell to 55 1-2, but removed a little towards the close of the market, and left off at 55 3-4. This morning they opened at 55 3-8, and at one o'clock were at 56. Rumour states, how truly we do not pretend to say, that the following are among the new taxes to be proposed;—an additional tax on horses kept for pleasure; on servants beyond a certain number; on carriages; and additional duties on wine and tea. A reduction of the drawback allowed on the exportation of sugar, is also spoken of.

FEBRUARY, 7.

Sailing of a French Squadron.

Dispatches were yesterday morning received at the Admiralty, containing advice of the French squadron, which had sailed from Brest, having on the 25th ult. been seen off Cape Finisterre. His Majesty's ship Immortalitê, of 36 guns, fell in with the enemy on the above day, in lat. 46, 10, long. 8, 0, at which time, all the ships were much disabled in their sails, from a gale of wind which was then breaking up. The Immortalite lost sight of them on the 26th, in lat. 43, 20, long. 10, and immediately steered her course for Lisbon. On the same night, or early on the following morning, his Majesty's ship La Concorde, of 36 guns, also fell in with the enemy, as mentioned in yesterday's Courier.

FEBRUARY, 9.

The rumours which have been for some days in circulation, and which have so much agitated the public mind appear to be well founded.—We have before stated, that disagreements had taken place in the Cabinet, upon the subject of Emancipation.—These disagreements have produced a change of Administration, and Mr. Pitt, Mr. Dundas, Lord Grenville, Earl Spencer, and Mr. Windham, have actually resigned.—It was these dissentions that occasioned the delay of the King's Speech. Some of the Cabinet ministers thought that the subject of Catholic Emancipation should be alluded to; others were of a different opinion. It was finally settled that no reference should be made to the subject. But Mr. Pitt and his friends, together with Lord Castlereagh, were strenuously of opinion that all restraints with respect to religious opinions should be done away, and it was known that many of the persons who supported the union, supported it under the idea that such a measure would be among the first boons granted by the Imperial Parliament.

The Portland party and Lord Clarke differed totally in opinion with Mr. Pitt and his friends. They thought that the mea-

sure proposed would endanger the established church, and it was insinuated that it would be a violation of his Majesty's coronation oath, which is as follows :—

"I promise to the utmost of my power, to maintain the laws of God, the true profession of the gospel, and the Protestant Reformed Religion, established by law; and I will preserve unto the Bishops and Clergy of this Realm, and to the Churches committed to their charge, all such rights and privileges as by law do or shall appertain unto them, or any of them."

How the measure of Catholic Emancipation can be supposed to be a violation of the coronation oath, we are at a loss to guess. Be this as it may, the opposers of the measure succeeded, and Mr. Pitt and his friends resolved to retire. When they sent in their resignations, they accompanied them with an assurance that they would continue to discharge the duties of their respective stations until his Majesty could call to his councils men in whom he had confidence, and who had not the same feelings on this particular question of Catholic Emancipation. The motion that stood for Thursday last was postponed at Mr. Pitt's desire, under pretext of a touch of the gout; and upon that day the dissolution of Mr. Pitt's Ministry took place. Mr. Pitt, Mr. Dundas, Earl Spencer, Lord Grenville and Mr. Windham, resigned.

The following are rumoured to be the arrangements which are to take place in consequence of Mr. Pitt's resignation :

Mr. Addington, the Speaker, to be first Lord of the Treasury, and Chancellor of the Exchequer.

The Earl of Clare and Lord Hobart, Secretaries of State.

The Earl of Westmoreland, first Lord of the Admiralty.

Mr. Pelham, Secretary at War.

Lord Macartney, to be President of the Board of Controul.

Sir John Milford, to be Speaker of the House of Commons.

Sir William Grant, Attorney General.

Mr. Perceval, Solicitor General.

Lord Hobart, it is said, is to succeed the Marquis Cornwallis, who is expected to retire upon the same grounds as the Ministers here. Lord Castlereagh has also resigned.

Mr. Pitt will continue to discharge the duties of Chancellor of the Exchequer till the loan has been settled and the budget opened.

Such is the important intelligence (important indeed !) which transpired yesterday. Of the new Ministers we shall forbear from giving any opinion, until the arrangement is finally settled. One observation, however, we will venture to make.—It is this, that if the new Administration is to consist of the men mentioned above, it is by no means likely to be permanent.—*Courier.*

A message was this day sent from the Directors of the Bank to the Stock Exchange, informing them, that notwithstanding a new Administration was now forming, Mr. Pitt would continue in office till the business of the loan and the budget is settled.

Three Hamburg Mails arrived yesterday evening. They have brought intelligence of considerable importance. The Convention of the Northern Powers has been ratified.—The King of Sweden ratified it before he left Petersburg; and Denmark on the 16th ult. The reply of Count Bernstorff to Mr. Drummond's Note, has sketched the principal features of the Treaty. One of the secret articles stipulates, it is said, that none of the Contracting Parties shall enter into any Convention, which has not for its unequivocal and decided basis the principle of free ships making free goods.

Another article of importance (of great importance indeed!) brought by the mails is, that the Russian Ambassador, General Tamaro, has presented to the sublime Porte a note, by command of the Emperor, demanding that the British troops should not be permitted to act or to land in Egypt, and conveying an intimation, that their doing so would be looked upon by the Court of Petersburg as an act of hostility against Russia on the part of the Turks. The above note made a very considerable impression at Constantinople, and a Divan was immediately held: the result of their deliberations has not transpired, but it is evident, that Turkey, in her present state of debility and decay, will not think it safe to risk the displeasure of Russia.

The Emperor Paul has ordered three armies to be formed on the frontiers of Austrian Poland—each army is to consist of 100,000 men. The motives of this great armament are not known.

The fleet under the command of Lord Keith has experienced a violent storm, which dismasted six sail of the Turkish line at Rhodes. It is not represented that any of our ships had suffered; part of them had landed 6000 troops at that island, where an account, not so clearly stated, mentions that 18,000 British troops had arrived.

The Danes are equipping a fleet with all possible expedition; it is to consisit of two ships of 84 guns, ten of 74, six of 63, four frigates, four brigs, seven bombs, ten gun boats and seven flat bottomed boats.

Telegraphes have been formed along the Danish coast, and artillery-men stationed at each. Volunteer corps were forming throughout the kingdom for its defence.

Some of the Vienna letters mention, that Baron Thugut has resigned; an event that will occasion as much joy at Vienna as the resignation of Mr. Pitt will produce in London.

A new Convention is said to have been concluded between Austria and France, by which the French troops are to evacuate the Austrian Territory, and retire over the Inn.

The Channel Fleet arrived at Torbay on Friday evening, and sailed again on Saturday morning.

DOMESTIC INTELLIGENCE.

On the fourth of this month a change took place, in the administration of the government of the United States. THOMAS JEFFERSON, *Esq. who has long been at the head of what has been called the opposition party, being chosen President of the United States, was this day sworn into office; previous to which he delivered the following,*

SPEECH.

Friends and Fellow-Citizens,

CALLED upon to undertake the duties of the first executive office of our country, I avail myself of the presence of that portion of my fellow-citizens which is here assembled to express my grateful thanks for the favor with which they have been pleased to look towards me, to declare a sincere consciousness that the task is above my talents, and that I approach it with those anxious and awful presentiments which the greatness of the charge, and the weakness of my powers so justly inspire. A rising nation, spread over a wide and fruitful land, traversing all the seas with the rich productions of their industry, engaged in commerce with nations who feel power and forget right, advancing rapidly to destinies beyond the reach of mortal eye; when I contemplate these transcendent objects, and see the honor, the happiness, and the hopes of this beloved country committed to the issue and the auspices of this day, I shrink from the contemplation, and humble myself before the magnitude of the undertaking. Utterly indeed should I despair did not the presence of many, whom I here see, remind me, that in the other high authorities provided by our constitution, I shall find resources of wisdom, of virtue, and of zeal, on which to rely under all difficulties. To you, then gentlemen, who are charged with the sovereign functions of legislation, and to those associated with you, I look with encouragement for that guidance and support which may enable us to steer with safety the vessel in which we are all embarked, amidst the conflicting elements of a troubled world.

During the contest of opinion through which we have past, the animation of discussions and exertions has sometimes worn an aspect which might impose on strangers unused to think freely, and to speak and to write what they think; but this being now decided by the voice of the nation, announced according to the rules of the constitution, all will of course arrange themselves under the will of the law, and unite in common efforts for the common good. All too will bear in mind this sacred principle, that though the will of the majority is in all cases to prevail, that will, to be rightful, must be reasonable; that the minority possess their

equal rights, which equal laws must protect, and to violate would be oppression. Let us then, fellow-citizens, unite with one heart and one mind; let us restore to social intercourse that harmony and affection without which liberty, and even life itself, are but dreary things. And let us reflect, that having banished from our land that religious intolerance under which mankind so long bled and suffered, we have yet gained little, if we countenance a political intollerance, as despotic, as wicked, and capable of as bitter and bloody persecutions.

During the throes and convulsions of the ancient world, during the agonizing spasms of infuriated man, seeking through blood and slaughter his long lost liberty, it was not wonderful that the agitation of the billows should reach even this distant and peaceful shore; that this should be more felt and feared by some, and less by others; and should divide opinions as to measures of safety; but every difference of opinion is not a difference of principle. We have called by different names brethren of the same principle. We are all republicans: we are federalists. If there be any among us who would wish to dissolve this union, or to change its republican form, let them stand undisturbed as monuments of the safety with which error of opinion may be tolerated, where reason is left free to combat it. I know indeed that some honest men fear that republican government cannot be strong; and that this Government is not strong enough. But would the honest patriot, in the full tide of successful experiment, abandon a government which has so far kept us free and firm, on the theoretic and visionary fear, that this government, the world's best hope, may, by possibility, want energy to preserve itself? I trust not. I believe this, on the contrary, the strongest government on earth. I believe it the only one, where every man, at the call of the law, would fly to the standard of the law, and would meet invasions of the public order as his own personal concern. Sometimes it is said that men cannot be trusted with the government of himself. Can he then be trusted with the government of others? Or have we found angels in the form of kings to govern him? Let history answer this question.

Let us then, with courage and confidence pursue our own federal and republican principles; our attachment to union and representative government. Kindly separated by nature and a wide ocean from the exterminating havoc of one quarter of the globe; too high minded to endure the degradations of the others, possessing a chosen country, with room enough for our descendants to the thousandth and ten thousandth generation, entertaining a due sense of our equal right to the use of our faculties, to the acquisitions of our own industry, to honor and confidence from our Fellow-Citizens, resulting not from birth, but from our actions and their sense of them, enlightened by a benign religion, professed indeed and practised in various forms, yet all of them inculcating honesty, truth, temperance, gratitude and the love of

man, acknowledging and adoring an over ruling providence, which by all its dispensations proves that it delights in the happiness of man here, and his greater happiness hereafter; with all these blessings, what more is necessary to make us a happy and a prosperous people? Still one thing more, fellow-citizens, a wise and frugal Government, which shall restrain men from injuring one another, shall leave them otherwise free to regulate their own pursuits of industry and improvement, and shall not take from the mouth of labour the bread it has earned. This is the sum of good Government; and this is necessary to close the circle of our felicities.

About to enter, Fellow-Citizens, on the exercise of duties which comprehend every thing dear and valuable to you, it is proper you should understand what I deem the essential principles of our Government, and consequently those which ought to shape its administration. I will compress them within the narrowest compass they will bear, stating the general principle, but not all its limitations. Equal and exact justice to all men, of whatever state or persuasion, religious or political: peace, commerce, and honest friendship with all nations, entangling alliances with none: the support of the state governments in all their rights as the most competent administrations for our domestic concerns and the surest bulwarks against anti-republican tendencies: the preservation of the general government in its whole constitutional vigor, as the sheet-anchor of our peace at home, and safety abroad: a jealous care of the right of election by the people, a mild and safe corrective of abuses which are lopped by the sword of revolution where peaceable remedies are unprovided: absolute acquiescence in the decisions of the majority, the vital principle of republics, from which is no appeal but to force, the vital principle and immediate parent of despotism: a well disciplined militia, our best reliance in peace, and for the first moments of war till regulars may relieve them: the supremacy of the civil over the military authority: œconomy in the public expence, that labour may be lightly burthened: the honest payment of our debts and sacred preservation of the public faith: encouragement of agriculture, and of commerce as its handmaid: the diffusion of information, and arraignment of all abuses at the bar of public reason: freedom of religion: freedom of the press: and freedom of person, under the protection of the Habeas Corpus: and trials by juries impartially selected. These principles form the bright constelation, which has gone before us, and guided our steps through an age of revolution and reformation. The wisdom of our sages, and blood of our Heroes, have been devoted to their attainment: they should be the creed of our political faith; the text of civic instruction; the touchstone by which to try the services of those we trust; and should we wander from them in moments of error or of alarm, let us hasten to retrace our

steps, and to regain the road which alone leads to peace, liberty and safety.

I repair then, Fellow-Citizens, to the post you have assigned me! With experience enough in subordinate offices to have seen the difficulties of this the greatest of all, I have learnt to expect that it will rarely fall to the lot of imperfect man to retire from this station with the reputation, and the favor, which bring him into it. Without pretensions to that high confidence you reposed in our first and greatest revolutionary character, whose pre-eminent services had entitled him to the first place in his country's love, and destined for him the fairest page in the volume of faithful history, I ask so much confidence only as may give firmness and effect to the legal administration of your affairs. I shall often go wrong through defect of judgment.—When right, I shall often be thought wrong by those whose positions will not command a view of the whole ground. I ask your indulgence for my own errors, which will never be intentional; and your support against the errors of others, who may condemn what they would not if seen in all its parts. The approbation implied by your suffrage, is a great consolation to me for the past; and my future solicitude will be, to retain the good opinion of those who have bestowed it in advance, to conciliate that of others by doing them all the good in my power, and to be instrumental to the happiness and freedom of all.

Relying then on the patronage of your good will, I advance with obedience to the work, ready to retire from it whenever you become sensible how much better choices it is in your power to make. And may that infinite power, which rules the destinies of the Universe, lead our councils to what is best, and give them a favourable issue for your peace and prosperity.

The following are the appointments under the new Administration; viz.

James Maddison, junr. Esq. of Virginia, Secretary of State.

Henry Dearborne, Esq. of the District of Maine, Secretary of War.

Levi Lincoln, Esq. of Massachusetts, Attorney General of the United States, and Robert R. Livingston, Esq. of New-York, Minister Plenipotentiary to the French Republic.

FLOOD.

ON the 17th of this month commenced as heavy a fall of rain as has been experienced for many years. The rain continued to fall with very little intermission until the 19th. The streams in every part of this State were raised to an alarming height; and the damage done to Bridges, Mills, Houses, Stores, and other buildings is incalculable. *Connecticut River* has not been so high for upwards of a Century. The Houses near the banks in Hartford were filled with water, some of them to the roofs, and the most of them to the second story. The rise was so rapid that people had not time to save themselves and their effects, before their houses were filled with water; and many families were brought off from the windows of their houses in boats. One man was drowned at New-Hartford, and another at Waterbury, which is all the lives we have heard of being lost.

On the 29th we had another very heavy fall of rain, accompanied with a gale of wind from the N. E. The tide in the sound was very high, but the freshet, was not equal to that of the 17th.

EARTHQUAKE.

A VERY heavy shock of an Earthquake, was felt in many places in the States of Massachusetts, Vermont, and New-Hampshire, on the first day of this month, between 3 and 4 o'clock in the afternoon. In some places it shook so much as to throw open doors, and even shatter the glass in windows.

CASUALTIES.

ON the 7th of the month, a Son of Mr. David Curtis of Stratford, handling a loaded fowling piece, it accidentally went off and its contents were discharged in to the breast of his mother, who expired immediately. It is remarkable that with the same piece and nearly in the same way, a person was killed, about twenty-two years ago.

On the 5th, Mr. Thomas Starr of Danbury, left his house in a fit of insanity, and was not heard of for several days after; when he was found drowned in a Mill pond not far from his dwelling.

LONGEVITY.

THERE is now living on Long-Island, one Joseph Lotten at the advanced age of 104 years. He enjoys his health perfectly well, but has lost his eyesight and hearing.

In the town of Barrington, State of Rhode-Island, lives Matthew Watson, Esq. in the 105th year of his age; in a very good state of health, and in the enjoyment of his faculties, except being blind.—Mr. Watson was born in the north of Ireland, in 1696, and came to America, in 1712; he settled in Barrington in 1722, where he acquired a handsome property, and where he has since resided. He has 10 children now living the youngest of whom is 53 years of age.

MARRIAGES.

MARRIED.—At Saybrook, Mr. Charles Chapman, to Miss Nancy Lay.—Mr. Charles Smith, to Miss Abby L'Hommidieu.—Mr. William Griffin, to Miss Charlotte Trip.—Mr. Alpheus Starkey, to Miss Esther Hayden.—At Lyme, Mr. Charles Smith, to Miss Lois Parsons.—At Oxford, in January last, Deacon Thomas Osborne, aged 84, to Mrs. Mary Judd, aged 73.—At Watertown, Rev. Uriel Gridley, to Miss Sylvia Fenn.—At New-Haven, Mr. Daniel Hubbard, to Miss Hannah Brown.—At Middletown, Dyer White, Esq. to Miss Hannah Wetmore.

—— At Charleston (S. C.) John Green, Esq. to the amiable Miss Adelle de Grass, daughter of the late Count de Grass, lieut. General of the naval army of the late King of France.

—— In London, Admiral Sir Hyde Parker, to Miss Onslow, daughter of Admiral Onslow, with a fortune of £2000 a year. The difference in their ages is 43 years.

OBITUARY.

DIED.—AT New-London, Mrs. Sally F. Green, wife of Col. Samuel Green, Editor of the Connecticut Gazette. In the 22d year of her age—much lamented.—At Wallingford, Col. Thaddeus Cook, aged 73.—At Middletown, Mrs. Elizabeth Redfield, aged 67.—At Chatham, Capt. John Cooper, aged 81.—At Sharon, Mrs. Marsh aged 94.—At Hartford, Mr. Uuriah Burkett, aged 71. Mr. Burkett had the care of the public burying ground in that city, from the first of May, 1750, to the time of

his death ; in which time he buried 2245 persons.—At Berlin, Elnathan Smith, Esq. aged 33.—At Woodbridge Mrs. Amy Sperry, aged 97.—At Waterbury, Mrs. Deborah Baldwin, aged 97. She was the daughter of Doct. Daniel Porter, one of the first settlers in Waterbury, who died at an advanced age : her mother died aged 93 ; her oldest brother Doct. Daniel Porter, died aged 76 ; her 2d brother, Doct. James Porter, died aged 86 ; her 3d brother Capt. Thomas Porter, died aged 95 ; her 4th brother Mr. Ebenezer Porter, is now living, aged 93 ; and also one sister, aged 90. The above were all the children the first Doct. Daniel Porter ever had.—At New Fairfield, Mr. Stephen Brush, aged 60.—At Reading, Mrs. Eleanor Marchant, aged 72.—At Danbury, Mrs. Phebe Benedict, aged 79.—Miss Betsey Hodges, aged 17, bled to death at the nose.—At Windsor, Samuel W. Allyn, aged 74.—At Warren, Mrs Kezia Weston, aged 75.—At Fairfield, Mr. Daniel Hubbell, aged 77.—At Stratford, Mr. Joseph Curtis, aged 80.—At East Hartford, Mr. John Wells, aged 71.—At New-Haven, Joseph Hopkins, Esq. of Waterbury, aged 71. He was for many years a representative of the town in the General Assembly, and a Judge of the County Court for New-Haven County.—At Waterbury, Mr. Benjamin Baldwin ; drowned in the late flood.—At Thompson, Mr. Otis Learned : drowned likewise in the flood.—At Groton, Mr. Amos Watrous, junr. pressed to death by the falling of a coal-kiln house.

——In Boston, Mr. Thomas Chamberlain, aged 21.—Mrs. Elizabeth Ellison, aged 67.—Mr. Giles Johnson, aged 24.—Mr. Robert Robbins, aged 81.—Mr. William Milns, aged 40, member of St. Mary's Hall, Oxford, and author of several literary productions.—Mrs. Mary Whitney, aged 34.—Mrs Mercy Laha, aged 71.—Mrs. Abigail Perkins, aged 18.—Miss Lydia Prince, aged 17.—Mrs. Lydia Trask, aged 40.—Mrs. Elizabeth Williams, aged 95.—Mrs. Sarah Taylor, aged 59.

——At Lunenburgh Rev. Zabdiel Adams, an eminent Divine, and an honest man.—At Old Town, on Penobscot river, ORONO, chief of the Penobscot tribe of Indians, aged 113. At Westfield, Gen. Warham Parks, aged 61.

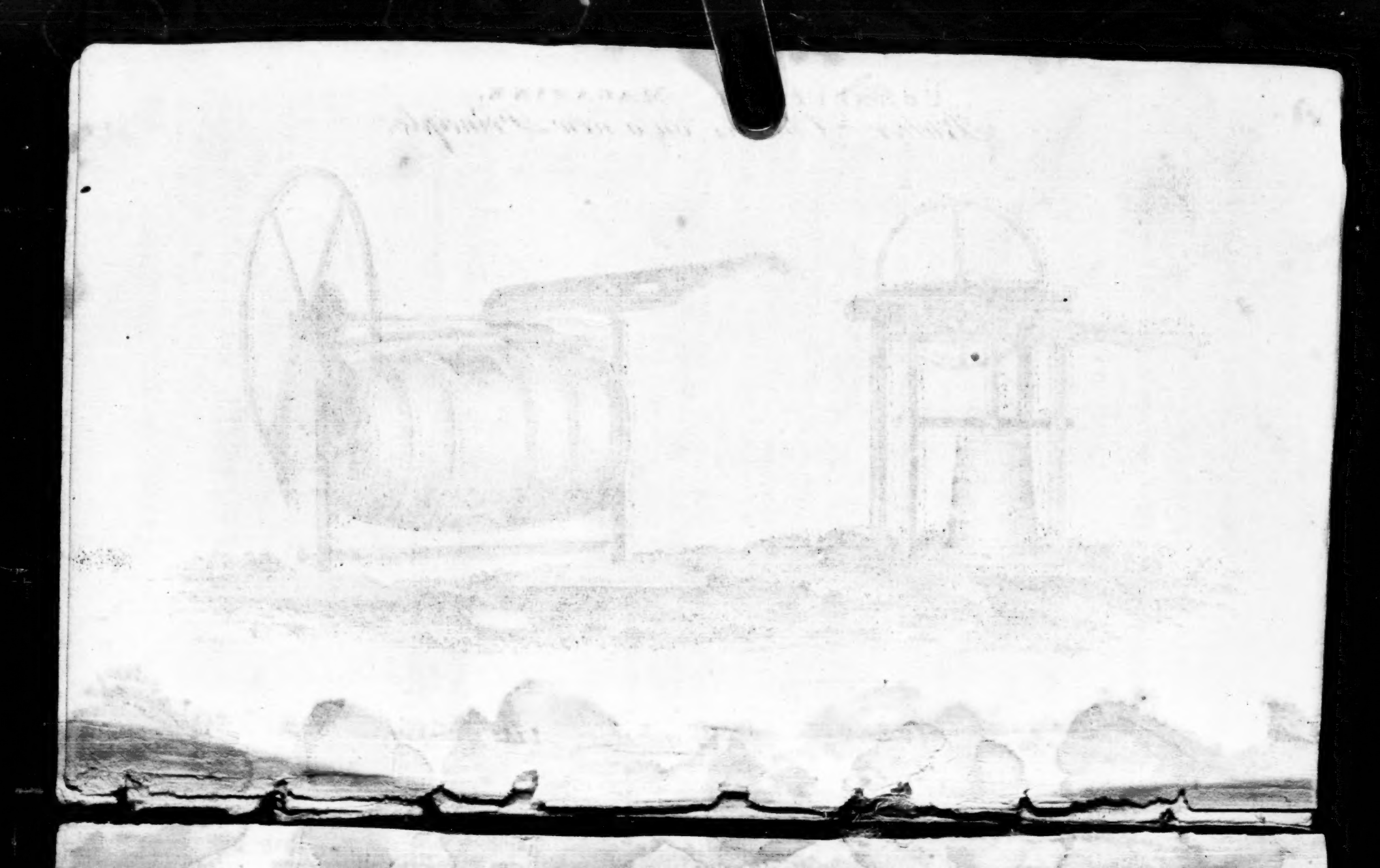
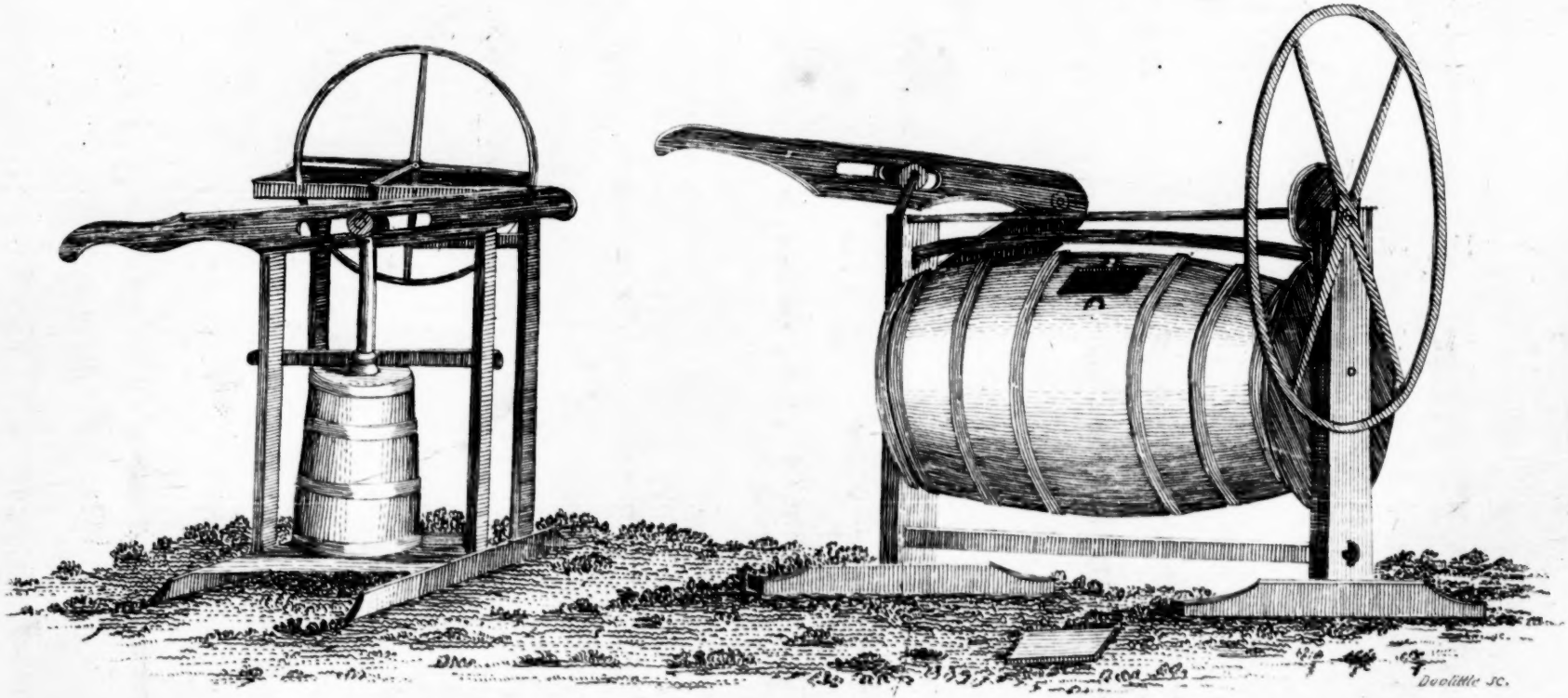
——At Albany, Mrs. Van Ransseleer, consort of the Hon. Lieut. Governor of that State.

——At New-York, Mrs. Mary Russel, aged 62.—Mr. James Hill. aged 74.

——At Claverack, John Van Ransseleer, Esq. aged 35.

——Near London, Mrs. *Robinson* (the celebrated *Perdita*) authoress of several literary pieces, and formerly a shining character in the fashionable world.

——At Edinburgh, the Rev. *Hugh Blair* D. D. the eminent Rhetorician.—In England, the Earl of Liverpool.—At Zurich, Switzerland, *Lavater*, the famous Physiognomist.



Butter-Churns on a new Principle.